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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 26, 1839. NO. 911.---VOL. XVIII.—NO. 4.

RELIGIOUS MISCELLANY.

For the Register and Observer.

STANZAS SPECIALLY ADAPTED TO MUSIC. No. 5.

Tune, Lisbon, by Zeuner.

A Paraphrase of Matth. v. 6.

Why should a thirst for gold
The heaven-born mind invade?
Why in its bonds the spirit hold,
And every power degrade?

Why should the world seduce
Your feet from wisdom's way?
All her rewards, though most profuse,
May not be yours a day.

Rise, ye immortals, rise
Above the ground ye tread:
Seek for the pearls, that angels prize,
To meaner objects dead.

Hunger for heavenly food,
And thirst for waters pure:
Never again let earth intrude,
The light of heaven t' obscure.

Thus, while your hearts aspire
To joys above the sky,
Pleasure on earth shall fill desire,
And lead to bliss on high. S. W.

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No. 6.

Tune, Sicilian Hymn.

A Paraphrase of Matth. v. 7.

Happy they, whose tender feeling
Free from vain or idle show,
Carries with it balm for healing,
Balm at least for soothing wo.

Though the world abounds in sorrow,
Oft to melt the generous heart,
Still from pain they learn to borrow
What allays the inward smart.

Sympathy indeed may nourish
Fruits of light in cloudy spheres;
Plants celestial best may flourish
Near a fountain filled with tears.

Yes, and there 's a power redeeming,
Which can every pain reverse;
See the sun of mercy beaming,
See the blackest clouds disperse:

Mercy every sin forgiving;
Mercy every wo to heal;
Mercy every wish relieving,
Where the heart knows how to feel.

S. W.

FOR THE REGISTER AND OBSERVER.

AMERICAN INGRATITUDE AND INCONSISTENCY. NO. 2.

(From the papers of the late Noah Worcester, D. D.)

Events subsequent to the Revolutionary war.

Among the concomitants of the Revolutionary war, which I think it important to name, were the following. The frequent and solemn appeals to God in regard to the justice of our cause, the importance of the objects for which we fought, liberty and the rights of man; innumerable prayers, that God would aid us in the struggle and grant success; in the Declaration of Independence we avowed the doctrine that all men are born free and equal, and that liberty is one of the inalienable rights of man; 'Liberty or Death' was the assumed motto for fighting men; and to excite them to zeal and perseverance, this was the popular maxim. 'It is better to die freemen than to live slaves.'

Seldom perhaps if ever was there a war in which the people had more confidence in the justice of their cause, or made stronger appeals, or more fervent prayers to God. He was pleased to give us success in our pursuit of liberty and independence. What then but the most unfeigned gratitude was to have been expected from a people who had so associated religion, and a solemn avowal of just and equitable principles with their hostile operation? Could it have been anticipated that after such a course of conduct on their own part, and such favor on the part of God, that our ancestors would very soon have adopted a course evincing the most abominable ingratitude and glaring inconsistency? Let us then look impartially on a few public transactions.

While the colonies were subject to the British government a system of slavery was introduced; and when our war for liberty closed, there was probably not far from half a million of colored people in the land, who were held as property. The white people having fought eight years avowedly in support of the principle that *liberty* is an *inalienable right*, that all men are born free and equal, what was to be expected but that some of their first efforts would have been to provide for the emancipation of their own slaves, and for granting them a share in the privileges of freedom which God had graciously bestowed on themselves. This seems to have been a thing that might have been expected of course if the people had been honest in their professed regard to liberty and the rights of man. Had our ancestor, after the close of the war, set about the work of consistency in giving freedom to slaves as far and as fast as it might have been done with safety, the blot of slavery would long ago have been washed from our land. What a happy and consistent people we might now have appeared to be in the eyes of foreigners, compared with our present aspect! But unfortunately for their own character, and for the condition of their posterity, instead of acting consistently with their avowed principles and their most solemn appeals to God, our ancestors made provision for holding as slaves those who were already in bondage, and for making slaves of the children of these unhappy beings who should be born in years to come in this land of liberty and equal rights, and this in direct violation of some of the most important principles in the Declaration of Independence. Not only so, as though the iniquities of the Americans were not yet full, provision was also made for reviving and carrying on for twenty years that reproach of human nature—the African slave trade, that the number of slaves might be greatly augmented. From that day to this my head has bowed with shame, when I have thought of the last stated fact as having been done by the representatives of a free people, after having fought so many years for liberty, as the 'natural and inalienable right of man.' What is common highway robbery compared with such an abominable transaction! To make it still more certain, if possible, that our country should never be free from the curse of slavery, except by an extermination of its inhabitants, the several states became bound to each other to fight against the slaves in a case of servile war. Instead of engaging to do what they could in favor of the emancipation of the slaves, they engaged to do all they could to prevent the slaves from obtaining their liberty by imitating the example of their masters! When I have seriously reflected on the fact that all these things were done within a few years of the close of the War, in a Convention of Delegates from the several states to form the Federal Constitution,—and done too by some of the most eminent and celebrated men of the nation, my veneration for ancestors, and the high respect which I have ever entertained for Washington and some others of that Convention, have led me to hope that there were circumstances, of which I have never heard, to palliate in some degree the acts which have appeared to me so reproachful to the actors, and to the country which accepted the Constitution. But I confess I have not been able even to conjecture any circumstances which might then have existed, which could justify such a glaring departure from the principles on which they engaged in a war for the rights of man. What measures could have been adopted, or what acts could have been done, which would have more clearly evinced vile ingratitude to God, or have exposed our country to the reproach of the grossest inconsistency?

I cannot however doubt that many members of the Federal Convention were induced to consent to the provisions for the continuance and the increase of slavery, by the hope that it would not be long before the eyes of their Southern brethren would be so opened, that they would consent to measures for the extinction of slavery in the land. If this was their hope, how greatly has it been disappointed! Annually have the praises of the heroes and statesmen of our Revolution resounded in the land; loud have been the plaudits bestowed on our freedom and the rights of man, and strong have been the expressions of hope that the example of our country would occasion the spread of freedom among foreign nations: but during the whole period little or nothing has been done to give freedom to the slaves of our own country, who are now in number more than two millions!

(To be Continued.)

EDUCATION IN VIRGINIA.

The following deplorable account of the state of education in Virginia, is from the recent message of Governor Campbell to the legislature of that State.

'An interval of about twenty years has elapsed since the creation of the Literary Fund; during which period, forty five thousand dollars annually, and, for a few years past, a much larger sum, has been distributed among the counties in the proportion of their white population. The period would appear to be long enough to test the value of the means employed to instruct the poor in the elements of a plain education; and it would be gratifying to find, in the constantly increasing proportion of those who could read and write to those who could not, evidence of the adaptation of the system to its end. It is to be regretted that we are not furnished with better means than are readily accessible, to ascertain how far it has failed to answer the benevolent purpose of its founders. The known imperfections of our sources of information in this respect, is a matter of public concern, to which I invite your attention. My own inquiries have led me to fear that but little has been done towards the education of poor children, and that the plan which we have is very defective, as well as imperfectly executed.

'The statements furnished by the clerks of five City and Borough Courts, and ninety-three of the County Courts, in reply to inquiries addressed to them, ascertain that of those who applied for marriage licences, a large number were unable to write their names. The years selected for this inquiry were those of 1817, the year before our system of popular instruction was commenced, and 1827 and 1837, being at intervals of ten and twenty years afterwards. The statements show that the applicants for marriage licences in 1817, amounted to four thousand six hundred and eighty-two; of whom eleven hundred and twenty-seven were unable to write; five thousand and forty-eight, in 1827, of whom the number unable to write was eleven hundred and sixty-six; and, in 1837, the applicants were four thousand six hundred and fourteen; and of these, the number of one thousand and forty-seven were unable to write their names. From which it appears there still exists a deplorable extent of ignorance, and that in truth, it is hardly less than it was twenty years ago, when the school fund was created. The statements, it will be remembered, are partial, not embracing quite all the counties, and are moreover confined to one sex. The education of females, it is to be feared, is in a condition of much greater neglect. An abstract of these statements will be laid before you. With this mortifying exhibition before us, are we authorised to rely upon the plan now in use, to supply the pressing demands of the generation just rising into manhood?

'There are now in the State two hundred thousand children between the ages of five and fifteen. Forty thousand of these are reported to be poor children, and of them, only one-half to be attending school. It may be safely assumed, that of those possessed of property, adequate to the expenses of a plain education, a large number is growing up in ignorance for want of schools within convenient distance. Of those at school, many derive little or no instruction, owing to the incapacity of the teachers, as well as to their culpable negligence and inattention. Thus, the number likely to remain uneducated, and to grow up without just perceptions of their duties, religious, social and political, is really of appalling magnitude, and such as to appeal with affecting earnestness to a parental legislature. Is not a comprehensive and well organized system, with careful and ample provisions to carry it successfully into practice, demanded by the literary destitution of so large a portion of our people?

'From the statements contained in this extract, the following conclusions are to be drawn. *First*, that of the white male population of Virginia arrived at the age of puberty, very nearly *one fourth* are unable to read and write. A much greater proportion of the female population is supposed to be in the same predicament. *Secondly*, it would seem that *one-fifth* of the white families of Virginia are so extremely poor, as to be unable to contribute any thing towards the education of their children. This is a sad picture of poverty and ignorance.'

The Governor recommends the adoption of a common school system on the plan of Pennsylvania, New York and other States. An excellent recommendation, but one which has little prospect of being adopted. For a slave holding State to establish an effective system of common schools would indeed be a novelty in legislation.—*Atlas.*

There is nothing man is more apt to be proud of than his *knowledge*. It is a perfection in which he glories. But if our knowledge of the little outside and covering of things, *puffs us up*, the consideration of the infiniteness of God's knowledge should abate the TUMOUR. As our existence is nothing in regard to the infiniteness of his essence, so our knowledge is nothing in regard to the vastness of his understanding. We have a spark of being, but nothing to the heat of the sun. We have a *drop* of *knowledge*, but nothing to the *divine ocean!* What a vain thing is it for a shallow brook to boast of its streams, before a *sea* whose depths are *unfathomable!* As it is vanity to brag of our strength when we remember the power of God; and of our prudence, when we glance upon the wisdom of God; so is it no less a vanity to boast of our knowledge, when we think of the understanding and knowledge of GOD!

EDUCATION AMONG THE WALDENSES.

The following is an extract from the Quarterly Christian Spectator for November, 1838, and shows, in the exertions of Colonel Beckwith, an example for imitation.

The state of education among the Waldenses, though better perhaps in some respects than that of their neighbors, has always been very low. There was at every period a want of good schools among them. But the prospect at present is in the highest degree encouraging. And this brings us to speak of one of the most remarkable instances of beneficent and well-directed effort on the part of an individual of which we have ever heard. But before we do so we would beg the reader to bear in mind what we have already said respecting the extent of the country of the Waldenses and its division into fifteen parishes. We would further add, that the number of these people is between twenty-one and twenty-two thousand, exclusive of about four thousand Roman Catholics, who live among them. The entire population of these valleys may be put down at not far from twenty-six thousand. Having stated these facts, we proceed to give some notice of the exertions of a most excellent British officer, Col. Beckwith, who has spent a large part of his time for eight years among this people, with the view of doing them good. We are not able to state what it was that induced this devoted Christian to make the country of the Waldenses the theatre of his benevolence. It is sufficient to say, that having lost a leg in the battle of Waterloo, he was compelled to retire from the active service of his country; and being a man of some fortune, and deriving a very handsome income from his salary, or rather pension, and having only a mother and two sisters who may be said to have any claims on his attention, he was led in the providence of God about eight years ago to visit the country of the Waldenses. Upon seeing their condition his heart became so much interested in their behalf, that he has, ever since, spent about six months annually with them; the other six he has spent with his mother and sisters. In this way his winters are spent in Italy and his summers in England.

The first object to which the attention of this philanthropist was directed when he came among the Waldenses, was the completion of a hospital which had been commenced some years before, and to build which, funds had been solicited by letter from the benevolent in England, Germany, and Switerland. The hospital stands in a village about two miles to the westward of St. Jean, and is sufficiently central to the whole country. The necessity for having such a refuge for the sick, poor, as well as for the stranger, is obvious. It has been completed for several years, and proves to be a great blessing. If we remember rightly, it is large enough to accommodate from thirty to forty persons. It is seldom that it is full.

The next object of his regard was the erection of a college in which the youth of the Waldenses who seek a liberal education might receive what may be called a college education. Hitherto they had been compelled to go to Switzerland or France for their entire collegiate and professional education. It was his intention to render it unnecessary for them to go abroad for any thing more than their professional studies. And here we may say, that it is a fact of great interest, that these people have ever highly prized knowledge. When we were among them we learned that there were then seventeen of their youth at the University of Lausanne, two at Geneva, one or two at Berlin, and we believe, one at Montaubin. Besides these, there were seven boys in their own college, which had just been opened under the instruction of two young professors, who had themselves been taught in the universities of Switzerland. So that not less than thirty youth from this small and oppressed community were actually in various stages of a classical education. As to the college which they have erected amongst themselves, it is a plain, substantial edifice, much like a good New England academy in point of size, built of stone, stuccoed, white-washed and covered with slate. It has rooms for various classes, as well as one for a library, and another for philosophical and chemical apparatus. It is a handsome and convenient building. It is intended, that the students shall board in private families in the village, where they can live comfortably for a dollar per week if not for less.

Another enterprise which this excellent Englishman undertook, and the first indeed, which he accomplished, was to cause to be erected a large school-house in each parish, in a central town or village, for a school of a more elevated description than usual, and which might accommodate a large number of scholars. These schools are all now in operation.

But a far greater enterprise was undertaken by him, which was to have a school-house built in every district throughout the whole territory of the Waldenses. This enterprise is now in progress. The number of school-houses, when all shall have been erected, will be, as Col. Beckwith told us, one hundred and sixty. They are all to be built of stone, plastered outside, white-washed, and covered with slate. They are to be large enough to hold from twenty-five to forty scholars. Nearly ninety of these school-houses are already built; and the whole will be erected before long. And when the whole one hundred and sixty shall have been built, then, we have no hesitation in saying it, this little community will be better supplied with handsome and convenient school-houses than any spot on this globe, of equal extent, so far as our knowledge extends. As it is, many parts of the country are ornamented with these little white temples, consecrated to teaching 'the young idea how to shoot.'

And here we ought to state, that in no case has Col. Beckwith carried on his benevolent enterprises at his own sole expense. His plan has always been to propose to the people, that if they will undertake to accomplish this or that desirable object he will contribute so much towards its accomplishment. This he did in erecting the college, in building the parish school-houses, and in erecting the district school-houses. In this way he has secured their interest as well as their co-operation. And although, through the cheapness of labor in that country, these various enterprises have cost far less than they would have cost in almost any other country, yet we speak advisedly when we say that the liberal Colonel has probably paid, or will have paid by the time all is accomplished, at least the sum of twenty thousand dollars!

The next enterprise which this excellent man intends to attempt, if God spare his life, is the establishment of a school or seminary for the education of teachers for the schools throughout the community. This he feels, and justly, to be essential to the success of all the other parts of his educational scheme. When this shall have been accomplished, and when he shall have brought up the people, by his efforts, to sustain these schools, he thinks he will have accomplished all his plans in relation to education. His object is to make this little community a sort of *nursery*, where many youth may grow up like plants, and who, if God should pour out his spirit upon them, may go forth to flourish in other lands, and especially in France, as ministers of the Gospel, or as useful men in other professions. Could any thing be more beautiful, or more important? Who will not offer a sincere prayer to God for the success of these philanthropic plans and enterprises?

Another object which this good Colonel has had much at heart, is the publication of the New Testament in the *patois** of the country, in order that the word of God may be more fully comprehended by such as do not read either French or Italian well; and their number is not small.

Before we take leave of this benevolent man, and his excellent enterprises, we cannot but ask whether it would be possible for him to employ his income whether great or small, in any way which would secure him a greater amount of happiness, than by thus devoting it to the promotion of the best interests of his fellow men, both for this world and the next? We think not. We know that he thinks so too. Simple and unaffected in his manners, he moves about among these people when he spends his annual sojourn of six months among them, by the aid of a crutch and a cane, attended by his faithful dog. Wherever he goes, *le pauvre colonel*, (the poor colonel,) as he is everywhere called, is welcome to the hospitality of every house, throughout the entire community. And there are few, if any houses, in the whole of their country, into which he has not entered, and received the cheerful and grateful smiles of those who occupy them. There is scarcely a house in the whole land of the Waldenses (save those occupied by the Catholics,) in which the lithographed picture of the Colonel, with his crutch and his gun, accompanied by his dog, does not adorn one side of the chief room, done up in a nice, though simple frame. May his life be long spared to be a blessing to that people! Such is our prayer. Such, too, is the prayer which ascends from many pious hearts among that people, in whose behalf he takes so lively an interest, and for whom he has done so much, and in so prudent a manner, that he has never had the slightest difficulty with the Government. The secret of this is twofold: *he does nothing contrary to the laws of the Sardinian kingdom, and he does every thing openly.*'

* The language of the Waldenses, compounded of the French and Italian.

SONNET.—BY MILTON.

'Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
E'en them who kept thy truth so pure of old,
When all our fathers worship'd stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heav'n. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant: that from these may grow
A hundred fold, who having learn'd thy way,
Early may fly the Babylonian wo.'

'No computation, says the late Rev. John Scott, 'can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; 900,000 orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands, 36,000, by the hands of the common executioner, during the space of a few years. The inquisition destroyed, by various tortures 150,000 within thirty years. These are a few specimens, and but a few, of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and no more cover her slain.' When to these things we add the days of Queen Mary in England, the Swedish butchery, the massacre of St. Bartholomew, the Sicilian Vespers, the inquisition at Goa, the suppression of the reformation in Italy, the Irish massacre of 1641, the Council of Constance, the revocation of the Edict of Nantes, truly we may well rally to resist the domination of the harlot, 'drunk with the blood of the saints.' But, it is said, forsooth, Popery has changed: that the Ethiopian has changed his skin, and the leopard his spots! Oh mockery! Witness the recent banishment of some hundreds of poor Protestants from Zillerthal, in Tyrol.

For the Register and Observer.

HOARY HEAD AND THE VALLEYS BELOW; OR TRUTH THROUGH FICTION.

The work whose title stands of the head of this article was written by Jacob Abbott, and is one of the happiest efforts of that deservedly popular writer. It has many qualities to recommend it, but it has also some faults which Liberal Christians ought not to be expected to overlook.

Mr Abbott's works have been read, and admired, and circulated by all sects of Christians; and this, because the theological views of the Author have generally been so far kept in the back-ground as not to throw a shade over the genius and beauty of his compositions. So felicitous has been the style of his writings, and particularly of those designed for the young; and so thoroughly have they been pervaded with sound principle, that notwithstanding some of them contained passages repulsive to the feelings of Liberal Christians they have yet enjoyed a wide circulation among all sects and classes in the community. In fact a work now needs scarcely more than to be ascribed to his pen to secure for it a wide and warm reception.

That there is much to admire, and approve in his writings, cannot be denied, but it admits of question how far Liberal Christians are justified in giving currency to the doctrines cherished by the sect to which he belongs even though they be ingeniously interwoven into the fabric of captivating tales with much that is excellent. Perhaps their pernicious influence is enhanced by the circumstance of their being blended with so much that is beautiful and true. Those doctrines, if distinctly and abstractly stated, would be rejected by many minds which imperceptibly imbibe them as wrought into tales. And tales involving them would perhaps be perused with impunity by mature minds, while at the same time they would be injurious to the young and inexperienced. The work which forms the subject of this article is designed for the young, and of course if it contains exceptionable matter is liable to the full force of the objection which has been stated. It is hardly necessary to say that I do not wish to attack or condemn this author's writings 'en masse.' Each work should be judged of by itself, and should stand or fall in our favorable regard according as its excellences or its defects shall seem to us to preponderate. If in a particular work, for example, the exceptionable passages are few, and unimportant, and its merits great, no one should hesitate to circulate it; and on the other hand if passages frequently occur in it which enforce principles and doctrines which are abhorrent to the feelings of every Liberal Christian, then such Christians ought not to aid in its circulation unless they find in it a degree of merit greatly transcending these important defects.

Without further preface I shall proceed to quote some of the passages from the work under consideration which seem to me objectionable, and shall do it in the order in which they occur in the work.

'They had spent the early years of their lives in the *usual* course of ungodliness and selfishness, but they had been changed &c.'—p 13.

This implies that the usual course in early life is a course of ungodliness and selfishness, and moreover that the change from such a state of things is wrought not only by effort on the part of the individual, but by an external influence; for it will be observed that the text says, not that they *had* changed, but that they *had been* changed. It seems too nearly allied to the popular trinitarian doctrines in regard to native depravity and conversion.

'Gilbert was doing wrong—very wrong—and yet he was a good boy—that is as good as other boys are, with hearts unchanged.'—pp 73 and 74.

'Now it is a melancholly exemplification of human nature in its sins, that if right feelings do not come spontaneously into the heart, they will not generally come by being called for.'—p 98.

The remarks in reference to my first quotation will apply to these except that this last asserts in bolder terms what was only implied in the former—namely, the vanity and ineffectualness of human effort to produce right feelings in the heart. Mark its language. 'If right feelings do not come spontaneously (that is involuntarily) they will not generally come by being called for!'—A sentiment like this saps the very foundation of all responsibility and effort on the part of an individual for the improvement or education of his moral feelings, for it takes away from such efforts all *motive* by depriving them of the hope of success. In confirmation of this I need only quote the Author's own words from the same work.

'After lying awake an hour, now repeating the traveller's words, now pondering upon her past life, now trying to pray,—she seemed to give up her effort as a sort of *useless* struggle; her soul sunk into a state of mingled stupor and *despair*. All the progress she made was to see that her heart was alienated from God, and that *she* could not change it;—that is so it seemed to her.'—p 99.

This last clause (namely, that so it seemed to her) might seem to qualify what had preceded it, but it may fairly be presumed that the Author described what he considered the natural state and operation of the feelings of the human mind in similar circumstances.

'She had good sense and a clear head, and she saw something in the very nature of the change which God required in her, which put it beyond the reach of any measures she could adopt, originating in an awakened conscience, or in personal fears.'—pp 111 and 112.

The author's idea here seems to be that the individual was, and felt that she was utterly incapable of correcting the defects of her character which the kind language of the traveller had so impressively brought to her view. Now nothing can be more withering to the hopes of all who are accustomed to self-examination, and nothing more repulsive to the best feelings of every Liberal Christian than the impression that it is entirely beyond their power to correct the faults of character which self-examination brings to light; and on the other hand nothing can be more encouraging to the sinner (and no man liveth and sinneth not) or offer stronger inducements to effort for the correction of faults, and the attainment of excellence, than the belief so accordant with experience, and with consciousness, that every wise exertion which he may make for these ends, will, in the nature of things, be crowned with success, and bring with it and after it its own reward. Our consciences would never upbraid us for practising vice if we were unable to be virtuous. Who has not learned by experience in his own case, or by observation, that persevering effort is availing for the correction of faults and bad habits?

'The Son of God was crucified for the very purpose of expiating just such sins as you have been committing. *You* need not be sacrificed; *the sacrifice* has been made already. That was the very object, exactly, of the sufferings and death of the Son of God, to make complete atonement for such sins as yours,—and to save sinners in exactly the condition you are in now,—*helpless*, self-condemned, *despairing* and miserable.'—p 283.

The paragraph—'You need not be sacrificed; the sacrifice has been made already,' imports that a sacrifice was a neccessary condition to salvation, and that the ends of Divine justice would be equally answered whether the being sacrificed were the same who committed the sins for which the sacrifice was made, or not, and whether he were innocent or guilty. This is the doctrine of vicarious atonement in its full and hideous shape and dimensions.

If we notice the other portions of this passage we shall find them not less exceptionable. They declare that the exact purpose, and object of the suffering and death of the Son of God was to expiate, or make complete atonement for such sins as had been committed by the individual to whom these words were addressed.

The Son of God came into the world to save sinners. The purpose of his mission upon earth was to seek and save that which was lost. He designed to save sinners by reforming them; and to reform them by presenting to their minds and hearts, in his instructions and his actions, the strongest motives to virtue. So corrupt was the Jewish world at the time of his mission that in executing the design and fulfilling purpose for which he had been sent, he met with most cruel opposition; and in the discharge of his duty was, in the providence of God, called to meet and endure the sufferings, and the death, the narrative of which forms so affecting a portion of his history. This as it seems to me is a more comprehensive, and a more correct view of the sufferings and death of our Savior than that contained in the quotation, and at the same time it does not impeach the character of God or attribute dishonorable principles to his moral government.

'You do, if you come and take Christ for your Savior, bring your past existence to a close,—so far as all moral responsibility is concerned; and you begin a new life. The moment you become really his, you have, forever after, nothing to do with your former life. It is fully expiated by his atonement. You are justified. Sins which the soul feels are fully atoned for, and fully forgiven, can never more give pain.'—pp 283 and 284.

'A system of mere naked forgiveness as a regular measure of a moral goverment will not even bear examination in theory.'—p 284.

The expression 'naked forgiveness' here used, seems, when taken in connexion with what precedes and follows the passage in which it stands, to mean merely—the forgiveness of sin without its having been expiated, or answered for; or in other words without its penalty having been inflicted either upon the being who committed it or upon some other. It is much too strong an expression for the position in which it stands. It is equivalent to *unconditional* forgiveness; whereas it by no means follows because the forgiveness of sins is obtained without an atonement in this sense that it is therefore obtained unconditionally. The Creator may pardon his creatures on other conditions than that their transgressions be answered for by a

victim. May he not do it on condition that they repent, and use their best exertions, under all the light he has given them in his word, in his works, and above all in the teachings and example of his Son—to do right?

'My crimes against the laws of the land I am going to expiate myself in the proper way, —as to my sins against my maker, thank God, they can be expiated in another way.'—p 295

This individual designed to give himself up to the civil authorities and expected to suffer the regular penalties of his crimes. This is what he means by '*expiating*' them. To expiate them meant simply to suffer their penalties, and when he says in reference to his sins against his Maker that '*they* can be expiated in another way,' he evidently means that penalties would be suffered for them, though not by himself.

'To suffer the penalty is the easiest and shortest way to terminate the terrible consequences of crime. And Mr Mc Donnor, he continued, it is very well for you that there is another way for you to seek the expiation of your sins against God.'—p 301.

'Mr Wilton saw very clearly what his client's plan was,—to give himself up to justice, in order to satisfy the claims of civil society upon him, and to seek forgiveness through the expiation which Christ had made, for his sins against the great moral government of God, and he thought he had really made an honest and sincere resolution to do both of these things. Yet he knew very well, that unless his very nature had itself been changed there was no real security that either of the resolutions would be carried into effect.'—302.

The Author's idea here is that there was no security that this man's honest resolutions would be carried into effect unless his very nature had itself been changed. No change can be expressed as it seems to me more radical than this; and when the author states that such a change was necessary before any trust could be put in the man's good resolutions, he does the same as to say that he was totally unworthy of trust or confidence before; or in other words that he was totally depraved. At any rate it would seem that the expression—'unless his very nature had itself been changed' could never have flowed from a pen that discredited that doctrine.

In conclusion I would observe that I do not intend in anything I have said to question the sincerity or the integrity of the author in advocating the doctrines enforced in the tale I have been considering. It has been my aim simply to show what doctrines the book inculcated, and not by any means to throw blame upon its author.

I should feel as if I had performed a good service if I had written anything which should serve to warn those who procure books for the young from purchasing one containing so much of what seems to me to be false and injurious doctrine as does the 'Hoary Head and Valleys Below,' and especially so when such a work comes from a pen whose productions in general are sought after and read with avidity by all classes of the community. A. C.

Boston, Jan. 16th, 1839.

For the Register and Observer.

LETTERS ON SUNDAY SCHOOLS. NO. 2.

Boston, January 21*st*, 1839.

Dear friend;—You must not infer from any expression in my former letter, that no *memorizer* teaching is expected or permitted in the Portsmouth School. Lessons are freely given and constantly desired to some extent in all the classes. But these are always short and fully explained. The old method, and to which so much objection is justly made, is that of requiring whole chapters to be committed carefully to memory and repeated to the teacher with little or no explanation. 'The most laborious efforts of memory,' says the report speaking of the methods universally prevalent at the time of the commencement of their school, 'reading and committing to memory the scriptures in course, —and undue excitement of emulation by proclaiming in school and publication in the papers, the number of verses and chapters committed,— these were the conspicuous features in the management of these schools.' While on the other hand, in the practice of their school and generally in the schools of our denomination, 'it has been thought better to have *one verse understood, remembered and practised upon*, than to have a thousand verses once repeated, and immediately dismissed from the mind.' The Portsmouth School,—as most of our schools,— have a regular outline of studies prescribed, and manuals to correspond; but the great principle there, as it should be everywhere is that stated in the Report. 'Every teacher not only is considered at liberty but feels himself bound to ascertain the *mode* and *means* of instruction most suitable for his class (under some few general rules), and to seek by every variety of judicious experiment to fix attention, to make deep impressions upon the mind, and to connect religious knowledge with its practical purposes,—Reverence for God,—purity of heart, —kindness of temper, and *all* the elements of a holy life.'

My friend, you perceive at once how different this practice is from the one to which you say you have been accustomed. But let me assure you from some experience that here is the true secret of success in a Sunday School Teacher. If, as you say, you find it difficult to make conversation with your class, or to find materials to fill up the whole of the allotted time, Sabbath after Sabbath, you have yet much to learn before you can accomplish the greatest amount of good for the little ones under your care, and which is now your most ardent desire. To attain this, you must devote more of your time during the week to preparation;—the manual of your class, if you have one, should be more frequently taken up;— reference must be had constantly to the Holy Scriptures that you may examine for yourself the passages that are to be the subject of explanation;—Kenrick, or Calmet, or Dabney, or other expositors must be always at your side; a specific portion of your time must be given to reflection on the subjects embraced in the lesson; and especially must you endeavor to catch some incident of the passing week, or recall some dealing of God with your own heart, or those of your children or of others around you, which may have a bearing upon and serve as an illustration of the great point to be presented to their minds. Then may you hope not only to fill up the whole time set apart for instruction, but to occupy it in such a way as to give satisfaction to your own mind upon subsequent reflection, and leave impressions upon their hearts, never to be effaced.

The History of this school is full of materials for encouragement to the Sunday School Teacher. But the particular fact to which I would call your attention is this,—that the number which has entered this single school, and received its instructions since its establishment, is not less than *seventeen hundred and ninety one!*

My friend let me ask you to ponder for a moment upon this single fact. Here are nearly eighteen hundred children, who, by the agency of this school have been brought under constant, thorough and systematic religious and moral influences and instruction, who, without this aid, for the most part, would have spent their vacant Sabbath hours in the streets, or at best, have received but a very partial, irregular and defective attention at home. Can this have been in vain? Could the same amount of good have been accomplished for this great company of exposed little ones in any other way? Would the old system of pastoral catechetical instruction at irregular intervals, without any subsidiary aid, or that of sympathy and general lessons and simultaneous devotional exercises which are a part of the Sunday School system, have done it? Would any Pastor however devoted or enthusiastic, have been able to collect or manage a tenth part of this number? Would parents, if the Sunday School was not in existence, do it to the extent, or with the power which characterises the instruction, under this new agency.

You ask me, very pertinently, if there is any proof that the Sunday School has produced, or is capable of producing any sensible or perceptible effects upon the rising generations? Are children better than they were? My friend, is it not an established truth, that if the seed is sown, there is the hope and promise of a harvest? And is it not as true of the moral and intellectual, as it is of the physical domain? True indeed, we may not see the results as clearly and as palpably,—especially in our community, where the moral atmosphere is in general so pure and correct. But the facts in other places, and under different circumstances, have been such, that they could even say, lo, here! and, lo, there! Raikes established the original Sunday School in his native place,— and in a few months, the neighborhood from being a scene of depravity, of profane and vulgar language, and of disorder and noise on the Sabbath day, became, to use the language of a pious old lady who bore this testimony to the charge, 'comparatively, a heaven upon earth.' Edgeworth says in his memoirs, that of three thousand boys educated at the Sabbath Schools in Gloucester, Eng. only one had ever been convicted of crime. At Birmingham, so noted as the place where Priestley was mobbed and driven into exile because he was a Unitarian, some few since, twenty thousand children had been educated in the Sabbath Schools, and to the influence they exerted and to the sentiments they diffused, was attributed the great order and tranquillity there during the passage of the Reform bill, when the country was agitated from one end to the other, and many disturbances occurred. It has been frequently remarked that since the establishment of Sunday Schools in England, among the great number of criminals who have been brought to the bar of justice for transgressing the laws, scarcely any have been found who have received the benefit of Sunday School instruction. The same remark would be more strikingly true in regard to our own country. A Portsmouth paper, one of whose schools, has occasioned these remarks, furnishes us with a fact which negatively proves in a most striking manner the point at which we aim. Fifteen boys were tried before our magistrate in the year 1833, for offences against the laws, not one of whom could read, and of course were never under the influence of Sunday or other School instruction. What proportion of the *eighteen hundred* who have attended this Sunday School, my friend, would have shared the same fate if they had not been subjected to its blessed influences and teaching? Well may we ask, as in the closing paragraph of the Report, 'May we not believe that the holy man at whose suggestion the School was founded, has been permitted to welcome from its fold, some, who will shine as stars in the crown of his rejoicing?' and add, that not only this holy man, but that all its Superintendents and teachers, as they depart for the regions of the blessed, will there meet, or be met at successive periods, by thousands, who will ascribe to their instrumentality through God, their salvation and redemption. And is this not enough to encourage you and all of us in the humble but noble work in which we are engaged?

* * *

RELIGIOUS TOLERANCE.—A rare example of religious tolerance has been recently shown at Mutterstadt, the chief town of the district of Frankenthal, in Bavaria. The Jews of that place, being in want of a synagogue, had raised a subscription, to which a great many Christians contributed, and the opening of the new place of worship was fixed for the 24th ult. On learning this, the Catholic clergy expressed a desire to attend the ceremony, and offered a large room in the rectory of one of the parishes as a rendezvous for the whole of the persons who were to be present. Here the procession was formed, with the two Jewish Rabbis at its head, the members of the consistory of the district, the Catholic clergy, the civil and military authorities, the principal inhabitants of the town, and, last of all, the Jewish residents. After the ceremony, and the delivery of the oration by the chief Rabbi, the Catholic Rector addressed the assembly in an eloquent discourse, recommending concord and charity among the followers of all religions.

A HEATHEN FATHER AND HIS CHILD.

Shagdur a convert among the Moguls in Siberia, having lost his little son, addressed the following letter to Mr. Swan the Missionary.

My Dear Sir.—While you and I, are, by the merciful providence of our Lord Jesus Christ, alive and in health, I desire to lay one little matter before you. It pleased God to give me a little son, and it has now pleased him to remove the child from me. Every day I think that one member of my body has been taken to heaven; and this thought is like a sweet savour in my heart. And when I think of my dear child as one of the countless assembly who are singing the praises of Christ in heaven, my heart longs to go up and join them, but although the child, a part of myself, is separated from me, I hope, through my Saviour's power and mercy, one day to meet him in glory.

Now, Sir, when my little William was born, the neighbors came in, bearing to him gifts; some gave one copeck, [about the tenth of a penny] some two; in all, forty copecks. When the child died, I did not know what to do with this money; but, at length, a thought came to me, which gave joy to my heart; and about this I write these few lines.

Among the many letters which go to make up the words contained in the New Testament, printed for the instruction of the Heathen Nations, *Tonilgakshi** is often repeated. Now although these forty copecks may not suffice to pay for more than the dot over the letter i in the word *Tonilgakshi*, I beg of you to accept of my little William's money for that purpose.—Dear Sir, do not refuse it. I have not given it for you, but I have given it to print a dot over a letter in the name of my Saviour; and may this be a little memorial of my infant, for the benefit of my dear friends who are without Christ. I remain your scholar,

SHAGDUR THE SON OF KEMUAH.

Mr. Swan makes good use of this affecting incident; he writes—

I hope the foregoing letter may meet the eye of many a bereaved parent to whom it may not have occurred to present to the Lord, in the form of an offering to His Cause, whatever belonged to some dear departed child; or whatever they had as that child's portion, had the Lord been pleased to continue it to their embraces. And perhaps, the reading of this simple effusion of a heart but lately emerged from the degradation of a heathen state, and which has found a sweet solace under its bereavement in devoting the child's mite to the Lord, may induce some to go and do likewise. Some may be able far to surpass this offering; some parents may present, as having belonged to some dear departed infant, what may be enough to print not merely the dots over a letter, but the whole of the Savior's precious name in some Heathen language,—others a whole verse—others, an entire book,—others an edition of the New Testament, or of the whole Bible.

* Jesus Christ.

CHRISTIAN REGISTER.

BOSTON, JANUARY, 26, 1839.

The subjoined article which we have copied from a late number of the Boston Recorder will be read with interest by many.

It will be observed that a much more favorable construction is put upon the sentiments and intentions of Mr. Emerson as expressed in his Address, by this Orthodox writer, than has been, by many of those who are termed 'Liberal.'

We are really sorry to have assisted in bringing so often before the public the case of an individual who would gladly avoid all Newspaper notoriety. But it has seemed next to impossible to avoid saying as much as we have. The publications of that Gentleman have very fairly rendered his speculations subjects of general discussion and comment. And his peculiarities have been so identified with one of the several great causes, for the defence and furtherance of which, this Paper was established, that we have felt ourselves occasionally impelled to call the attention of our Readers the view which we entertained in regard to his connexion with Unitarianism.

We sincerely wish that we may not have occasion to allude to him again, in any other light than one in which he may be commended to the unqualified approbation and respect of all sensible men.

From the Recorder.

'This address of Mr Emerson's has excited no little interest among the denomination of Christians to which he belongs; it appears to have met with a prompt and decided rebuke, particularly, from the professors in the Unitarian Theological School; one of whom has published a rejoinder, entitled, 'The personality of the Deity.' Another professor, is said to have declared of Mr E's address, that 'what was in it which was not folly, was blasphemy.'

Being of opposite religious tenets from the party most interested in this controversy, and unacquainted with the individuals concerned, moreover, judging simply from a perusal of the book, without regard to the commentaries thereupon, we claim, at least impartiality, so far as respects the two Unitarian sects, which now seem to be hotly at variance.

Why Professor Ware's sermon on the 'personality of the Deity,' should be termed an answer to Mr Emerson's address, we cannot conceive, for no where in the publication before us, does Mr E. deny the doctrine; we have heard, that he has expressed great astonishment than any body should have so construed his language. To the sweeping criticism, that what there is not in it of folly is blasphemy, we utterly demur. That most of the book may be so interpreted, by a large proportion of readers, we can readily conceive, but how an intelligent, unprejudiced mind can so render it, is not so clear to our vision.

Mr Emerson, from an affectation of singularity, or from a desire to express his thoughts in their most simple and natural order, has adopted a phraseology and a style, rather out of the common course. The style is sententious, poetic and philosophical; words are fresh-coined, and others are used in new senses. Now to call a man a fool or an Atheist for those things *merely*, though it may be an easy mode of criticism, is neither wise nor honest. That serious objections, in the way of expediency, may be brought against the style and phrase of Mr E's address, we do not doubt, but that there is some good matter in this production, and that the author has been misrepresented in various passages, we believe a few extracts from the work itself, may but support our opinion. Speaking of the Lord's Supper:

'If no heart warm this rite, the hollow, dry, creaking formality is too plain.'

This from a man, who refuses to administer this rite, shows the reason why he could not do it; and however *we* may reverence the institution, we should at least, have candor enough to give Mr Emerson credit for *sincerity*, and for a proper discernment of that worship which our Savior taught to the woman of Samaria.

Who can object to the following?

'Whenever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us.

We are fain to wrap our cloak about us, and secure, as best we can, a solitude that hears not. * * * * * * *

A snow storm was falling around us. The snow storm was real; the preacher merely spectral; and the eye felt the sad contrast in looking at him, and then out of the window behind him, into the beautiful meteor of the snow. He had lived in vain. He had no one word intimating that he had laughed or wept, was married or in love, had been commended, or cheated or chagrined. If he had ever lived and acted, we were none the wiser for it.'

The following sentiment commends itself.

'But the man who aims to speak as books enable, as Synods use, as the fashion guides, and as interest commands, babbles. Let him hush.'

Whether Mr Emerson's observation on the prevalence of formality is confined to Unitarian churches, we know not, but it is probable, that he knows but little of other denominations. Read this.

'It is time that this ill-suppressed murmur of all thoughtful men against the famine of our churches, this moaning of the heart because it is bereaved of the consolation, the hope, the grandeur, that come along out of the culture of the moral nature, should be heard through the sleep of indolence, and over the din of routine. This great and perpetual office of the preacher is not discharged.'

He seemes to mourn the departure of the Puritan spirit. 'The Puritans in England and America, found in the Christ of the Catholic church, and in the dogmas inherited from Rome, scope for their austere piety, and their longings for civil freedom. But their creed is passing away, and none arises in its room.'

That Mr. Emerson is a 'Humanitarian,' is evident from this address; but that he is a believer in the doctrines of God's presence in the soul, as revealed by Christ, is also apparent, and to us it appears, that, the class of Unitarians to whom Mr. Emerson belongs (the Transcendental class,) are coming to the Orthodox ranks. The notorious coldness of Unitarianism, is leading men of a serious cast to a more spiritual worship: and such men must either frame a new revelation or abide under the old forms of the Puritans. That Mr. Emerson is inclined to the latter, would appear from his thoughts on the subject.

'The question returns, What shall we do? I confess, all attempts to project and establish a cultus with new rites and forms, seems to me vain. Faith makes us, and not we it, and faith makes its own forms. All attempts to contrive a system, are as cold as the new worship introduced by the French to the goddess of Reason; to-day, paste-board and fillagree, and ending tomorrow in madness and murder. Rather let the breath of new life be breathed by you through the form already existing.'

That Unitarianism, or more properly the system of negation naturally leads to infidelity, is apparent from the history of the Priestley school at Hackney; but to stigmatize those individuals as Atheists, who are sick of formality is not right. What though their flight from the Polar regions may be erratic; what though their wing be unsteady; the prompting within is right, and we should rather assist their flutterings than impede their flight. C.

WARREN STREET CHAPEL.

We are glad to find that this Institution still continues in a flourishing condition. A great amount of good has been accomplished by the instrumentality of its associated Teachers in the southern section of our city. Several hundred children have been gathered from the abodes of wretchedness and crime, into the Sabbath School, and subjected to the steady and elevating influence of Christian instruction and worthy society and example.

But the good effects of the Chapel have not been restricted to the circumjacent streets. They have extended through a much larger sphere.

One of the most useful modes of Christian benevolence that has been in operation under the direction of the Teachers of the Chapel, is an association for the printing and distribution of Books and Tracts.

We learn that this association has printed 19,500 copies of Hymns, and 56,500 Tracts. The series of Tracts extends to twenty eight numbers, most of which are out of print. Large numbers have been distributed to Sabbath Schools in the country, by the members of which they have been received with great pleasure. The children at the Chapel have contributed one hundred twenty five dollars to this purpose, within the last three years. Several other Schools have forwarded additions to the fund.

This is certainly a beneficent object, and deserves the liberal assistance of those who desire and are able to contribute to the extension of Christian light and holiness.

It causes us much regret, to learn that our highly esteemed friend and brother, the Rev. Mr Stearns, has been compelled to relinquish his valuable labors in the ministry at Northampton, Mass.

The tribute of respect to his character and services, which follows, is appropriate and just.

Northampton, Jan. 18*th*, 1839.

To the Editor of the Christian Register.

Dear Sir,—At a legal meeting of the Second Congregational Society in this place, holden on the 14th inst. and called at the request of their pastor, to act upon a communication of his, proposing a dissolution of his connection with the Society on the 1st of April next, the subjoined vote was unanimously passed.

I forward you a copy in the confident belief that your regard for Mr Stearns, and your sympathy in the great loss his people are about to sustain, will induce you to give this truly deserved tribute of respect and gratitude, an insertion in your columns.

Respectfully yours, &c.

SAMUEL F. LYMAN.

'Voted—that this Society, in view of a dissolution of the connection between them and their Pastor, its causes, and consequences, feel the deepest sorrow, yet reluctant to ask a reconsideration on his part of a request withdrawn on a former occasion at their solicitation and now renewed, they do hereby yield their assent thereto;—tendering him at the same time their sympathy in his ills,—their heartfelt thanks for the many fruits of his ministry, sustained as it has been for a series of years, amidst numerous disheartening circumstances, with purity, devotedness, independence, fearlessness, and power—their gratitude that by his Christian example and deportment in the various civil and social relations, the religion they profess has commanded the honor and respect of men, both of according and dissenting faith—and offering their devout wishes and prayers for his early restoration to health, and a long life of continued usefulness and enjoyment, in the work to which he has dedicated himself.'

DEDICATION AT HAMPTON FALLS, N. H.

The Unitarian Church at Hampton Falls, N. H. was dedicated on January 1st. Rev. Mr Gage of Haverhill, led the Introductory Prayer. Rev. Mr Buckingham of Dover, read Selections from Scripture. Rev. Mr Peabody of Portsmouth, gave the Sermon; subject, the Atonement. Rev. Mr Fox of Newburyport, offered the Dedicatory Prayer. Rev. Mr Wood concluded the services. The services were of a high character. The house well filled. The church is small, but a very neat and handsome edifice. Much credit is due to those who planned it. It is the production of careful thought and a good taste. For the convenience and comfort of the people and minister, there is little left to be desired. The pulpit is particularly worthy of notice,—so little elevated, so simple, so open and roomy. The desk is merely an inclined board for the sermon, resting on a light pillar which falls and rises at the touch of a spring. It is something new, and needs only to be known to be imitated. Much praise belongs to this congregation, (verily the labors of the ministers of the old house were not in vain,) and to the clergymen of the vicinity who have encouraged and helped them, for the efforts which amid great straits, have resulted in the erection of a good house of worship, for them and their children. What has been so well begun, may it be well sustained.

In the evening, there were services in the church. Rev. Mr Fox preached, assisted by Rev. Mr Wood, and Mr Barry, a clergyman of the Christian denomination.

PREVENTION OF PAUPERISM.

A Society for the prevention of Pauperism has existed in this city, for several years. Its object is, not so much to relieve the distresses of the Poor by distributing alms amongst them, as to *prevent* as far as possible the existence of those distresses which require alms. This association has an office under the Savings Bank in Tremont Street, the business of which is under the direction of Mr Artemas Simonds, the Agent of the Society; who is probably more conversant with the condition and wants of the Poor than any other man in the city; and who has in his present situation rendered the community more valuable services than have been known or can be estimated.

The Society has been instrumental in accomplishing a far greater amount of good than was anticipated by its most sanguine friends. But it was found that some extraordinary efforts must be made to meet the expenses requisite for its continuance. A public address and collection was agreed upon; and Rev. Frederick T. Gray, one of the originators and most energetic members of the Institution, was appointed to advocate its claims.

This duty Mr Gray discharged in an eloquent and impressive manner, before a crowded audience, in the Odeon, on Sunday evening, January 6th. He explained the causes which led to the formation of the Society, exhibited the purposes which it contemplated, and gave a lively sketch of its operations and results.

He dwelt particularly and at length upon *four* of the most important directions, in which the influence and labor of the Society and its agent are turned, and in all of which its beneficial effects are clearly seen. 1st, In checking imposition and street begging. 2d, In affording often a home for the destitute foreigner, and the friendless stranger, who may come to this city. 3d, In providing places for the children of the Poor; and 4th, In establishing a central place, where the Committees from our Benevolent Societies, may meet and gain information, which it is exceedingly important that they should possess.

In the course of his address, Mr Gray adduced, as illustrative of the several points, which he wished to establish, several striking anecdotes, of which we have selected the following, as amongst the most important.

The first is designed to exhibit the beneficent effects of the Institution, for the prevention of Pauperism. The others to show the evils which result from Street Beggary, against the encouragement of which, by giving at our doors, Mr G. most earnestly and eloquently reasoned and insisted.

ANECDOTES OF POVERTY.

I.

In the fall of 1834, a poor family of emigrants arrived in this city. The parents appeared to be sober and honest, but inefficient. They had seven children, the eldest aged seventeen. The father could find no employment, at that period of embarrassment, and little could be procured for any member of the family. They occupied a single room with another family in a miserable neighborhood. They suffered severe privations during the winter—were visited with sickness, and one child died. The aid of charitable societies and individuals, was required. The managers of this society were early acquainted with their condition, and at length succeeded in placing two or three of the children in families, to the great relief of them and their parents.

In the spring of 1837, the story of this family was related to a gentleman who required a hired man on a farm in the country, where a suitable tenement was empty for such a family. He hired the father who removed his remaining family to the farm where they now reside.

A few day since, the mother was in the city on a visit to one of her children, and called at the office. The squallid appearance of pauperism and dissouragement had vanished—she was well clad, appeared healthy and respectable. She said her husband's wages were small, but that by his wages with some earnings of herself and their small children, they now get along well. They raise their own vegetables, and their other food—and fuel comes cheap. They had even saved something, 'and,' said she, 'while sitting by my comfortable fire last winter, I have often thought of our condition the winter before, and of the sufferings of the poor creatures that live as we did,' in your city.

II.

Some time since, there came a man to one of the Ministers at Large, who from his appearance, was judged to have come from the country and to have lived on a farm all his life. He narrated a pitiful story about having been shipwrecked in coming from some part of Maine and wished to get aid to get to his family in Providence. He was referred to an Overseer of the Poor, and told to call again and bring an answer to some questions sent by him. But he did not return. About a fortnight after, a man came to the Office of this Society, and said that he had been shipwrecked in coming from New Orleans to Providence, that he had walked all the way from Providence, and that he wished some assistance, that he might return to his family in Maine. He had a subscription paper with several small sums upon it, which had been given by friends. The Minister at Large happened to be present, and saw that it was the same man, who had made the application at his house, a fortnight previous. In answer to a question put to him several times, he answered that he had not been in the city for fifteen years. He very willingly accompanied the minister to his house, not remembering him nor suspecting any thing, and after entering the back way, soon was made to see that he was detected: and his confession in ten minutes, was, that he belonged in Beverly, Mass., that he was poor and the people in Boston gave a good deal of money away, and he thought there was no harm in their giving him a little, if they had a mind to.' That a man in Ann Street, wrote his subscription paper—that he obtained $15—the first time he came here, and $3 *the* two days he had then been in the city. The individual in Ann Street was called upon—and through the active exertions of this writer of subscription papers, the man was soon on his way to Beverly and has not been seen in this city since, neither has any other subscription paper been seen from that source—neither is there any fear of it at present, owing to the alarm that was created.

III.

There were two little girls at the south part of the city, winter before last, who were constantly seen in the streets begging. Attention was paid to them, by the minister in that section of the city, who endeavored to check them. The Sunday School Teacher visited them and endeavored to get them into the Sabbath School. Visiters among them expostulated with the parents for allowing their children thus to go out—but it was all in vain. To school they could not be induced to go, and to beg, they and their parents steadily persisted. Thus it continued during the winter, till it was at last ascertained, that these two children by begging, had been feeding and mainly supporting twenty four men, women and dogs in a garret over the room where they had received the minister, the teacher and the visiters when they called. Who, asked Mr G. supplied this dreadful abode, and kept this miserable set of human beings and animals together? 'They,' he replied, 'who gave food and money to those little girls at their homes, or when they met them in the street, without enquiring into their

CARDINAL CHEVER

James Munroe & Co., have just published the life of this distinguished man, accompanied with a striking and beautiful likeness.

AVIDITY FOR BOOKS AMONGST THE CHINESE.

We have seen a letter from the Rev. I. G. Roberts, a Missionary in China, to the Secretary of the American Tract Society, soliciting aid in the distribution of Chinese Tracts. He states that 'There is invariably a willingness and anxiety to receive books or tracts. I say invariably; perhaps one in a hundred would refuse for fear of the Mandarins, but others tease me for them when I meet them in the streets or their houses, even offering to buy'!

'They begin to know me pretty generally as a distributer of books that treat of the religion of Jesus; and though I have scarcely been able to give any this month for want of Tracts, yet I seldom take a walk for exercise but I have more than one solicitation for 'Jesus's books!'

'My limited knowledge of the language, which I am constantly increasing, gives me pleasant intercourse among the people. They often hail me as a friend, invite me to take a seat, give me a Chinese cigar or cup of tea, and commence a cheerful conversation! I think, had I

the means, I might now commence a regular and systematic distribution of tracts throughout the inhabitants of this peninsula.

FROM OUR ODD DRAWER.

June 6,

M—— called this evening and spent three hours with me in the Study. He evidently grows worse and worse. I never saw him so low spirited and nervous before. He has talked about little else than his own maladies and miseries. I cannot recollect that he has smiled, certainly he has not laughed, during the whole evening. And yet he has been morethan usually eloquent, descanting on his own infirmities, in a manner worthy of a better theme. He has argued like an advocate to prove to me that he is the most wretched and worthless of mankind. He has seemed to find pleasure and to lose his doleful consciousness, only in the earnestness with which he has defamed himself and pourtrayed his distresses of both body and soul.

It was manifest enough that his troubles were imaginary, by the very ingenuity which he displayed in making out his deplorable case. He forgot that the reality and depth of misery are never measured by multitude of words or, lunacy, countenance on the part of the sufferer, and that the acutest distresses are proclaimed though simplicity or silence. But while I could have smiled at his tale of unsubstantial horrors, I could have wept to think that so noble a soul should be the slave of such contemptible humors,and led captive by such tormenting shadows. For M— *has* a noble soul. I have known him vigorous in action, sound in ratiocination, wise in counsel, amiable and true in friendship. He is something of a Philosopher, withal, and what is more, a Chirstian. And even this very night—himself out of the question, he would sweetly discourse of the benignity of Providence, sketch to a mournful friend enchanting pictures of the beauty and hope of life, and unveil to the clouded eye a thousand hidden springs of joy, covered up along the pathway of every weary traveller of the earth. If I were downcast, I would go to him for cheer, who cannot cheer himself.

Poor M —— he is indeed in a sad plight—bent upon tormenting himself, and, what is worse, making a virtue of his self abuse. I have tried to persuade him that he is not singular in this his malady of soul—that almost every thinker and every student from Ecclesiastes to himself, has passed through the same clouds and the same fearful baptism. I have tried to explain to him, that the Flesh and the Devil always wage a long warfare with the Spirit that would mount to virtue and light. I have sought to teach him, that they often make their head-quarters the Stomach, and take possession of the *digestive organs*, as the parts of the man which have been mostly neglected and abused, and which, nevertheless, exert a commanding influence upon the citadel of life. I have ventured to hint to him that hot biscuits and Cuba sweetmeats, which, in the maw of a Dike-digger would be mere playthings of Innocence, in the ventricle of a Scholar, alas! are often the very vanguard of Satan. I have endeavored, like any Physican, to convince him that gloomy fancies and evil thoughts are engendered in the close and bookish atmosphere of the study, and black vapors born of the flickering midnight taper, which never would assail his mind abroad in the genial air, and inquiring often for Wisdom, of God's immeasurable and various book, under the natural and inspiring light of the Sun and Stars. I have insisted to him that the best soul in the world, cannot be satisfied with examining and reflecting upon itself forever, and is not *worth looking at, all the time;* but, must feed itself freely from other natures, and lose its self-consciousness often, in tracing and admiring the handiwork and perfections of God, and conversing and sympathizing with its fellows in the flesh. I told him, from experience, that it was better, often, to flee from the busy Devil of the mind, when he came upon one in his weakness, like an 'armed man,' than to sit solitary and magnify him by joining with him in unequal strife. I confessed, moreover, that often, when I had suspected that the adversary was approaching me under the mist of studious melancholy, I had started up suddenly, overturning table and books, and made a precipitate retreat; rushing for protection to the [illegible] careless being—if it were not [illegible] Canary, or a Dog, or a Fly basking leisurely in the sunshine—with [illegible] way, my soul joined in league against its pursuer, and immediately felt itself strong.

And, lest all these pithy(!) sayings of my own should be unavailing, I opened the Book of a great thinker, admired as I knew by my friend —and read to him how Schiller conducted himself, when a similar but more grievous malady had laid upon him its 'ever-galling burden.'

At no period of Schiller's history does the native nobleness of his character appear so decidedly, as now in this season of silent, unwitnessed heroism, when the dark enemy dwelt within himself, unconquerable, yet ever, in all other struggles, to be kept at bay. We have medical evidence that during the last fifteen years years of his life, not a moment could have been free of pain. Yet he utters no complaint. We see him cheerful, laborious; scarcely speaking of his maladies. Nay, his highest poetical performances, we may say all that are truly poetical, belong to this era. If we recollect how many poor valetudinarians, Rousseaus, Cowpers, and the like, men otherwise of fine endowment, dwindle under the influence of nervous disease, into pining wretchedness, some into madness itself; and then that Schiller, under the like influence, wrote some of his deepest speculations, and all his genuine dramas, from *Wallenstein* to *Wilhelm Tell*, we shall the better estimate his merit.

And also what that Jeremiah himself said of one in the like condition.

'Woe to him if his will falter, if his resolution fail, and his spirit bend its neck to the yoke of this enemy! Idleness and a disturbed imagination will gain the mastery of him, and let loose their thousand fiends to harass him, to torment him into madness. Alas! the bondage of Algiers is freedom compared with this of the sick man of genius, whose heart has fainted, and sunk beneath its load. His clay dwelling is changed into a gloomy prison; every nerve has become an avenue of disgust or anguish, and the soul sits within, in her melancholy loneliness, a prey to the spectres of despair, or stupefied with excess of suffering; doomed, as it were, to a life-in-death, to a consciousness of agonized existence, without the consciousness of power which should accompany it.

NOTE.—*Here abruptly ends the leaf of my Diary.*

What was the issue? Do you ask gentle Reader? M —— is now happy as a Canary.

But, says some pious critic, did you neglect to speak to him of PRAYER!! Ah, that is a matter that I would not have recorded even in the privacy of my Journal, much less publish here—Blessed art thou, pious reader, if thou knowest what UNCEASING PRAYER meaneth.

We are happy to learn that the Unitarian Society in Syracuse, N. Y., continues in a flourishing condition. The Rev. J. B. Storer of Walpole, Mass, has been preaching there with great success.

We learn that the prospects of the Society in Savannah, Geo., are highly encouraging, under the ministry of Rev. Mr Thacher.

A letter from a Gentleman in Mobile, states that Mr Simmons is universally acceptable, and his influence, especially in the pulpit, great.

We have been furnished by the politeness of the Censors of the American Institute of Instruction with a valuable and interesting volume containing the Lectures delivered before the Institute at Lowell, (Mass.) August, 1838; Including the Journal of Proceedings, and a list of the Oficers.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

JEROME RIPLEY. ESQ.

In view of the persuasive power of purity and goodness as a means of religious influence,—the fact that any individual in whose character these existed in a singular degree has gone *from us*, is one which is of interest not alone to relatives and friends but to the community. Such a one was Jerome Ripley, who departed this life at Greenfield Dec. 25th, aged 81 years,—than whom few have fulfilled the gospel injunction 'let your light so shine before men that they may see your good works and glorify your father which is in heaven,' more faithfully. He will be long remembered by all who have known him as a fellow townsman or as a man of business—for his high-minded, unimpeachable integrity, his mildness and benignity of manner—and for the more than common share of sound judgment and good-sense, which he carried into his performence of several responsible public offices; as one who was always considerate and gentle, benevolent in act and feeling, prone to think and to speak of others even better than they deserved—as one who never gave currency to the tale of the gossip or published an ill report of his neighbor.

He was in the fullest meaning of the term a thoroughly just man; of moderate desires, equable temper, well governed passions; gifted in a remarkable degree with that simplicity and godly sincerity of which the Apostle speaks. His character was a thoroughly balanced one, singularly consistent, free from all rough points, easily read. The gentle virtues of his disposition did not however, as is sometimes the case, run into weaknesses; he united with them great firmness and decision of character. He was cautious in adopting his opinions and was never biassed in them unduly by others. When occasion demanded it; neither his natural amiability, nor his love for peace prevented him from boldly expressing them; though at the cost of a temporary loss of popularity or of a brief interruption of kind feelings on the part of those he loved best. He was early called to take an independent stand in regard to his religious faith; and accordingly we find him, though anxious to connect himself with a Christian Church, as anxious to have it clearly understood that its creed was opposed to those views of truth which, after a more thorough examination of the subject than most laymen are able to give to it—he had adopted.—It was his great study to stamp upon his feelings and his opinions that truth which shone forth so beautifully in his every act—and this gave to his character a manliness and a vigor which merely temperament and natural bias would have, perhaps, failed in imparting.

Neither, when we speak of the moral virtues of our venerable friend, do we feel that they were the effect of worldly motive or that they had their origin in any thing else than religious principle. He was not indeed fond of talking about his religious emotions and experiences; for he did not love to talk about himself in any way; and his ideas of religious duty led him to lay more stress upon conduct than upon profession;—but there is abundant reason for believing that the current of his religious feelings was deep and strong. One who knew him well remarked of him, that he believed there was not an hour of his life in which the Deity was not in his thoughts. So far as mortal eye could see, the outward life was but a manifestation of the spirit that dwelt within. His conduct has been scanned by many, for more than half a century, and (it says much for the religious spirit of the community in which he dwelt—as well as for him) all of every sect, however great stress they may have laid upon belief and doctrine; however much they may have differed from him in these respects—allow that he was truly a religious man.

Mr Ripley enjoyed life; his course was a prosperous one; and his temper cheerful; but he was always ready to die. At one period of his life an organic disease, which baffled all the skill of the physicians, rendered it for a long time almost certain that he would die by a slow and lingering death. He must have felt himself a doomed man; he could look forward a few weeks and feel that he should be then among the dead; yet he went on calmly and cheerfully in the performance of his duties; not a word of repining escaped him; not a shade of gloom seemed to have rested even upon his countenance.

He was always ready to die; and when death at last came in was under circumstances peculiarly befitting such a life. He had been all day at the Unitarian Church listening with more than his wonted attention to the services. On his return as was his custom he called his family together for domestic devotion. The summons of death found the good man praying; and with the words of thanksgiving and praise to the Power whom he had worshipped in youth, in manhood and old age upon his lips, he sank into unconsciousness. He remained in a state of lethargy for one or two days. It was not needed that he should start up with convulsive effort to do the work of a life in a few hours. He had done his work already, and those who saw him in his unconscious slumber felt that they needed not to be *told* that all was peaceful and tranquil in that heart—they felt that, though he opened his eyes no more while on earth death was but the signal for the righteous man to awake to find himself in his heavenly father's arms. P.

For the Register and Observer.

Died, in this city, at the American House, on Sunday Jan. 13., Quincy Wheeler, of Keene. N. H. 30.

The death of this young man calls a simple tribute to his memory from one, who knew him well, esteemed him much, and shares the deep regrets of many friends.

A few years since, while a stranger in Keene, the writer of this obituary became acquainted with the deceased, found him a kind and intelligent friend, and formed with him a friendship, that continued to his death. Little did he think, that the active an enterprising young merchant, to whom he owed so much kindness, would so soon be laid on the sick-bed, and that himself, the companion of so many happy hours, would be called to visit him in his last illness, and to find him motionless, speechless, uttering no language, but the affectionate expression of eyes already closing in death, and to breathe forth at his bedside the prayer for the dying.

But thus is it ever. Every month reminds us, that all things around are unstable. Our friends and classmates, all affection's earthly landmarks, are passing away and we soon must follow.

The deceased was an enterprising and honorable merchant—a public spirited citizen—a faithful and generous friend, a benevolent and high-minded man. The community in which he lived cannot soon fill the void he has left. His friends and relations need no words of public eulogy to quicken their love for his amiable affections and private virtues. S. O.

Nashua. N. H.

INTELLIGENCE.

Institutions for Savings.—The following results are shown by the returns of the 31 Savings Institutions in Massachusetts, showing their condition on the last Saturday of October last.

Number of depositors.	$33,963 00
Amount of deposites,	4,869,362 59
Invested in Bank Stocks,	1,426,183 72
Deposites in Banks,	568,787 09
Loans on Bank Stocks,	536,931 13
Invested in Public Funds,	70,000 00
Loans on Public Scrip,	10,000 00
Loans on Mortgage,	1,121,300 18
Loans to Counties or Towns,	465,247 69
Loans on Personal Securities,	672,117 97
Cash on hand,	144,262 00
Dividends for the year	248,039 07
Annual Expenses,	18,329 11

Meeting House Burnt.—We learn that the Unitarian Meeting House, (Rev, Mr Sanger's) in Dover in this State, was entirelydestroyed by fire on Sunday evening. The fire was communicated, it is supposed, by a boy, who early in the evening, took some coals from the stove in the meeting house for the purpose of building a fire in the school house near by, and dropping some caused the destruction of the building.—*Mercantile Journal.*

Melancholy Death. Richard Carleton, of Old Cambridge, was found frozen to death yesterday morning, near the pine woods on the cross road from Cambridgeport to East Cambridge. He had been at work during Saturday at Mr. Rogers's type foundry, which he left about six o'clock in the evening. He was afterwards seen in the city at several different places, and it is presumed he crossed the bridge late at night, and during the high and cold wind which prevailed, he became chilled and senseless lost his way, and fell down and died where his body was found.—*Transcript.*

On Thursday evening last, a woman deposited a bundle, containing a child, on the doorstep of a gentleman's house in this city, and, after ringing the bell, retreated so precipitately that she tumbled down and broke one of her legs. She was the mother of the child, and was an English or Novascotia woman. The gentleman, who is childless, having become acquainted with all the circumstances of the case, as we learn from Briggs, adopted the child which was about three years old.—*Transcript.*

Female Education in the East.—It appears that the School of Miss Halliday, an English lady, established at Cairo, under the patronage of a society in England, has been taken under the patronage of the Viceroy, and that he has resolved to avail himself of her service to introduce a system of education among the daughters and nieces of his own family. This is beginning the work of education in the right way, and if the scheme is persevered in by the Viceroy, and prosecuted with the energy with which he accomplishes some of his schemes, it may be productive of the most beneficial effect. That it will be persevered in however, is by no means certain.—*Adv.*

The following is the amount of the contributions obtained for the Missionary Funds in 1837 by the four principal Missionary Societies in England:—Church of England 83,447*l.*, Wesleyan, 81,939*l.*, London, 70,253*l.*, Baptist, 17,896*l.*—Herald.

Preventive of Fire.—At Manchester, on Tuesday, an experiment was tried, with the new cement, which, as a substitute for the common lime plaster for ceilings, partitions, &c., or as a non-conducting medium to cover wood-work, is assumed to be capable of limiting the ravages of a fire to a room or floor, when, under other circumstances, the whole premises might be destroyed. On the occasion referred to, a building of two floors, each with three windows, was prepared, by having the rafters, joists, lintels, and other timbers, covered with the cement in coats varying from one to three eighths of an inch in thickness, as well as the ladder staircase connecting the two floors. The ceilings were also covered chiefly with the cement, portions having been plastered with lime to show decisively the action on each; and, in order to prove still more evidently that ignition might be cut off between the two floors, the contents of one being in flames, whilst those of the other, although equally inflammable, remained untouched, a sub floor, covered on both sides with cement, was placed under the flooring of the upper portion of the building, and a trap door, cemented down, over the aperture of the ladder way. An immense crowd had assembled long before the hour appointed for lighting the mass of old furniture, wood, shavings, and other combustibles placed in the ground floor, a careful examination of the premises having been previously made by the high constables of Manchester, the conductors of the fire engine departments, and of the police of that place, Liverpool, Bolton, Stockport, &c., and many of the leading manufacturers of the neighborhood, who all appeared extremely anxious to ascertain the result. Shortly after three o'clock the materials on the ground floor were set on fire, and the flames spread rapidly around the floor, enveloping the ladder stair-case, covering the ceiling, and consuming the window frames, and all other portions of wood material unprotected by the cement. The fire having nearly expended its fury on the ground floor in half an hour, without having communicated in the slightest degree to the floor above, the combustibles in the latter were then ignited, by a person ascending on a ladder from without, and a similar result followed. On after inspection by the local authorities, it was found that, whilst the common plastering was partly destroyed, and the unprotected wood-work utterly consumed, complete access to flame had been cut off from one floor to the other, the cement ceiling was uninjured, and the ladder staircase, rafters, joists, lintels, bind timbers &c., protected with the cement, entirely preserved. All parties expressed their satisfaction at the tests to which the cement had been submitted, and the consequent proofs of its applicability on the largest scale.

By order of the Senate of the Royal University of Upsal, in Sweden, the two large chests which King Gustavus III. presented to the university on the 1st January, 1789, sealed up, and with his desire that they should not be opened till half a century had elapsed, have been brought up from the vaults, and placed in one of the galleries of the establishment, to be opened on the 1st of January next, in the presence of the Prince Royal, who has promised to attend. These mysterious chests are of different sizes, but both are strongly bound with bands of iron. The largest is so heavy that it required four horses to draw it.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Thursday, Jan. 17.—Petitions presented:—Of Monthly Meeting of Friends, and Joseph N. Jackman, that all persons who have conscientious scruples, may be exempted from military duty.

Pursuant to assignment, the Senate proceeded to the choice of a United States Senator, for six years from the fourth of March next, and the vote being taken, it appeared that Daniel Webster was chosen on the part of the Senate—for Daniel Webster, 34; E. P. Hallett, 2.

In the House of Representatives, Ordered in concurrence, that the Committee on Parishes and Religious Societies, consider the expediency of repealing or modifying an act concerning Parish Officers, passed March 20, 1838.

Mr Hunting of Boston, reported a bill for supplying the City of Boston with pure water, which was read, and with the petition ordered to be printed.

In the Senate, on Friday, Mr. Willard from the Committee on Education, reported that 4000 copies of the Reports of the Board of Education, and of its Secretary be printed, and that after two copies shall have been delivered to each member of the Legislature, the residue be deposited with the Board of Education, to be distributed as they shall think best to promote the objects intended to be effected by the reports.

In the House, On motion of Mr. Bliss of Springfield, ordered, that the Committee on Railways and Canals consider the expediency of making some general provisions by law, defining the relative rights and duties of Railroad Corporations, and regulating interchange of their business.

Ordered, That the Committtee on the Judiciary be instructed to inquire into the expediency of providing that divorces may be granted in cases of intemperance.

Pursuant to assignment, the House proceeded to the election of a Senator to Congress, for the term of six years from the 4th day of March next, and on the votes being taken, it appeared that the whole number of votes was 498. The Hon. Daniel Webster was chosen.

In the Senate on Saturday. Bills reported:—To continue in force the Bedford Commercial Insurance Co; to incorporate the Methodist Episcopal Zion's Church; to establish the limits of the jail yard in Lowell.

In the House, Remonstrance presented:—Of Ezra Trull and 117 others, against a petition of the City of Boston for leave to introduce water therein.

Bill reported:—To incorporate the Traders' Ins. Co. in Boston.

Monday, Jan. 21.—Petitions presented; of C. W. Cartwright and others, for incorporation as the Boston and Malden Frozen Water Corporation; of Horace Gray and others, for incorporation as the Proprietors of the Botanical Garden in Boston; of the Stockbridge Rail Road Corporation to unite with the Berkshire Rail Road Corporation.

The President presented a communication from the Clerk of the State, stating that he had caused 3000 copies of a map delineating the route of the several Rail Roads in this Commonwealth, to be made—committed.

Ordered that the Committee on Banks, consider the expediency of repealing the charters of the City Bank at Lowell, and the Farmers' and Mechanics Bank at South Adams.

In the House, Monday, Jan. 21. Petitions presented: of D. Annibal and 196 others, on the competency of witnesses and jurors; of J. Kimball and 162 others, on the same subject, and several on slavery, change of name, license law, &c

Bills to incorporate the Traders Insurance Co.; 1st African Meth. Epis. Society in Boston; to change the name of the Second Precinct in Brookfield; to incorporate the Pacific Ins. Co; to incorporate the the Massachusetts Cotton Mills, were read a second time.

Tuesday, Jan. 23.—Petitions presented:—Of Jos. Peabody and others, that Charles River Bridge may be open for public use; of the Directors of Columbian Insurance Company, for a renewal of their charter.

Bills passed to be engrossed:—To continue in force the Bedford Commercial Insurance Company; to incorporate the Methodist Episcopal Zions Church in Boston; to establish the limits of the Jail Yard in Lowell; to incorporate the Massachusetts Cotton Mills.

In the House, Mr. Gray of Boston presented the memorial of Jonathan Phillips and 2232 others, in favor of sustaining the License Law which was referred, with instructions to cause the same to be printed.—&c. &c.

Mr. Lincoln of Worcester presented a petition of the Western Railroad Corporation for a loan of the credit of the State, sufficient in amount to complete their Road.

In the Senate, on Wednesday, bills passed to incorporate the Whitney Mills, and the Botanic Garden in Boston.

A message was received from the Governor, transmitting to the Legislature the Report of the Commissioners appointed under the Resolve of April 19th, 1838, 'to report such revision of the laws for the organization and discipline of the Militia, as they shall deem expedient,' accompanied by a draft of a law concerning the Militia, prepared by the Commissioners.

In the House, ordered, that the Committee on the Judiciary be instructed to inquire into the expediency of providing by law for preventing disturbances, and preserving order and decorum at meetings other than those strictly religious.

Ordered, that the same committee inquire into the expediency of providing that all attachments of real estate shall be recorded in the office of the town in which the lands lie.

NOTICE.

Professor Henry Ware, Jr. will deliver the Anniversary Sermon at the Warren Street Chapel on Sunday Evening, Jan. 27th.

The services will commence at 7 o'clock, a collection will be taken up in aid of the publication of Juvenile Tracts.

MARRIAGES.

In this city, Mr Franklin Perkins of New Bedford, to Miss Sarah Ann, youngest daughter of the late Dr Horace Bean.

In this city, Mr William Leavitt, to Miss Matilda G. Marstons.

In Pepperell, by Rev Mr Chandler, Rev Charles Babbidge, to Miss Eliza A. daughter of Luther Bancroft, Esq.

In Portland, Mr Edward Ellison, formerly of Boston, to Miss Lucy G. Milikin.

In New York, Mr Charles Thos. Ruete, of Phi'adelphia, to Miss Sarah Elizabeth, daughter of the late John Davis, Esq. of Boston.

DEATHS.

In this city, 20th inst. Osgood Carney, youngest son of A. W. Thaxter, Jr.: Samuel, son of Geo. Harris, 5 months.

In Roxbury, Miss Ruth K. Holt, 29.

In Dorchester, 22d inst. Miss Susanna Clap, 78.

In Brighton, 21st inst. Col. Jonathan Whitney, of this city.

In Concord, 19th inst. Mr Ephraim Brown, a revolutionary soldier, 81.

FOR sale, an elegant Mahogany TABLE, designed for a Pulpit, and suitable for a Communion Table. Inquire at this office. jan 26

THE LIFE OF CARDINAL CHEVERUS, translated from the French, by a gentleman of this city. 1 vol. 12mo. 400 pages. With a portrait. JAMES MUNROE & CO, Publishers, 134 Washington street. jan 26

THE LECTURES delivered before the American Institute at Lowell, August, 1838. Just published and for sale by JAMES MUNROE & CO. 134 Washington street. jan 26

LIFE OF BRANT, THE INDIAN WARRIOR. By William L. Stone. With a Likeness and other Engravings. 2 vols. cloth.

This work supplies an important vacuum in American history. The design to prepare it, is one of the most valuable conceptions in the active mind of the author; and, the execution of it has been most judicious and faithful, and worthy of the design itself. That noble and ill-fated race of men to which Brant belonged, is fast wasting away, and ere long but few traces of them will remain. The individual, therefore, who toils in gathering up and moulding into a durable form these interesting memorials, may be esteemed a public benefactor. From the numerous notices of this work in the periodical press, we make the following condensed selections:

The intelligent editor of the Philadelphia Gazette, thus speaks of it:

'We have read enough of it to see, that should the author never write another line, he has done enough in that to enrol his name enduringly among the best Historians of the land.'

From the Albany Daily Advocate.

'The author has discovered great diligence, research and talent in the execution of his design, and it must long be a standard work in relation to the subject of which it treats.'

From the Newark Daily Advertiser.

'There are in it several admirable engravings, including two portraits of Brant, from original paintings, one of which was taken in London by Romney, and another by his distinguished son and successor. The vignette of the engraved title page is one of the most spirited Indian portraits that we have seen.'

The New York Review, second to no similar work in the justness of its criticisms, speaks of Brant's Life in the following terms.

'It records many strong and peculiar traits of National and individual character; while the laborious and persevering researches of the author have brought together a mass of historical documents, personal anecdotes, original letters, and extracts from manuscript journals, which but for his ingenious labors had never seen the light.'

From the Albany Daily Advertiser.

'There is a vast collection of invaluable materials for history in these volumes, gathered with the most patient research and the most laudable perseverance; and thrown together in a form that cannot fail to be eminently useful.'

From the New York Daily Express, a paper which exhibits a large share of editorial talent.

'We have read this book with great interest. It is by no means confined to the life of Brant. Most of the border strifes of the revolution are given. The thrilling tales of that trying period are narrated. An account is given of all those Indian and Tory incursions, by which every settlement in Western New York was laid waste—of the inroads of those men, whose deeds, in the language of De Witt Clinton, were left inscribed with the scalping-knife and tomahawk in characters of blood on the fields of Wyoming and Cherry Valley, and the banks of the Mohawk.'

From the New York Times and Commercial Intelligencer.

'*Third Edition of Brant's Life.*—The whole of the first two, and a considerable portion of the third edition of this fascinating work is already sold; and a fourth, it is expected, will be required before it can be completed. One fact respecting this work has been told us, which we apprehend, is without a parallell in the history of American Literature. It is this. The first edition was publis hed by subscription at three dollars and fifty cents a copy. It was found, however, that so much had been expended in the mechanical execution, this price would not allow a fair business profit. The retail price was therefore raised to five dollars, forty per cent above the subscription price; and, still this makes no apparent dimunition in the demand for it. Frequently cases have occurred where individuals have ordered the work done up before asking the price. The price of books is frequently reduced after the sale of the first edition; and, where an exception like the present is found, it is conclusive evidence in favor of the popularity of the work.'

From the United States Magazine and Democratic Review.

'Mr. Stone explored successfully a rich and productive mine of facts. Though called the "Life of Joseph Brant," it is a more extensive and important work; including, in part, the Border Wars of the American Revolution, and Sketches of the Indian campaigns of Gen. Harman, St. Clair, and Wayne, and other matters connected with the Indian relations of the United States and Great Britain.'

The facts which this work contains are invaluable in their bearing upon our past and present relations with Great Britain.

We heartily recommend this work to the patronage of the reading public, as replete with entertainment and instruction, and entitled to a place in every well stored Library.'

From the London Athenaeum, of Oct. 6th, 1838.

'We commend Mr Stone for his diligent research, and congratulate him on the good fortune which has attended his labors; he has, by a careful and discriminating reference to contemporary authorities, public and private, published and in manuscript, compiled a memoir which may worthily take its place on our shelves, and will be invaluable hereafter in America.'

From the Cincinnati Daily Gazette, Nov. 17, 1838.

'It is comprised in two large octavo volumes, and is contrived to embrace a great variety of important historical outlines and details, interspersed with incidents and anecdotes, of deep interest, especially in matters that relate to the Indians.'

The above work is published by A. V. BLAKE of 38 Gold street; and it may be had of many of the large Bookselling Houses, throughout the United States. The Trade and the Public generally will be promptly supplied by the Publisher on the most liberal terms. It is beleived no book of equal size published in this county, has been received with so many manifestations of favor.

City of New York, Jan'y, 26, 1839. 6t

SOUTHEY'S COWPER.—The Life of William Cowper, Esq. by Robert Southey, Esq. LL. D. 2 vols, 12mo. Just published and for sale by JAS. MUNROE & CO. 134 Washington st. jan 26

LALLAH ROOKH.—By Thomas Moore. Illustrated; octavo edition. Just received by JAS. MUNROE & CO. 134 Washington st. jan 26

PICTORIAL SHAKSPEARE.—The Pictorial edition of Shakspeare. 2 parts—containing Two Gentlemen of Verona, and King John. Publishing in London in parts. Just received and for sale by JAMES MUNROE & CO. 134 Washington street. jan 26

MASSACHUSETTS REGISTER and United States Calendar, for 1839. Also, City Officers in Boston, and other useful information; just published and for sale by JAMES MUNROE & CO. 134 Washington street. jan 26

THE LIFE OF WILLIAM COWPER, Esq. By Robert Southey, LL.D. Poet Laureate, &c., in 2 vols.

POCKET BIBLES—a good assortment of Pocket Bibles. By JOSEPH DOWE, 22 Court St. jan 26

NEW ENGLISH SCIENTIFIC BOOKS.—Tredgold on the steam engine and steam navigation, &c. in 2 vols, quarto, 125 plates.

Adock,s Engineers' Pocket Book, for the year 1839, with an almanack.

Nicholson's Treatise on the art of Masonry and Stone Cutting. &c. illustrated by numerous diagrams, on forty-three elegant engraved plates.

Economy of Machinery and Manufactures.—by Charles Babbage, Esq. A. M.

The Practice of Isometrical Perspective—by Joseph Jopling, Architect.

The Practice of Making and Repairing Roads, &c.—by Tho's Hughes, Esq. civil engineer, &c. This day received and for sale at TICKNOR'S. Jan 26

ILLUSTRATED EDITION OF THE ARABIAN NIGHTS.—A new translation of the Tales of a thousand and one Nights, known in England as the Arabian Nights, with notes—by Edward Lane. Illustrated with many hundred wood cuts, 8 nos. Now published and for sale at TICKNOR'S. Jan 26

A. U. A.

OFFICE of the AMERICAN UNITARIAN ASSOCIATION, at No. 124 Washington st., opposite School street. 1stf j12

THEOLOGICAL BOOKS.—Clarke's, Henry's and Scott's Commentaries on the Old and New Testament; Doddridge's Commentary on the New Testament; The Four Gospels, with Notes by Campbell; do. by Bradford; Barnes's Notes on the Gospels and Epistles; Macknight on the Epistles; Works of Robert Hall; Life and sermons, by Dr Bedell; Life of Mayhew, &c &c.

JOSEPH DOWE, j19 22 Court street.

PROSPECTUS OF THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—In the month of February next, will be issued, the first number of a Periodical under the above title.

In asking for it the patronage of the public it is proper to describe the position which it is intended to occupy, the objects which it will be the aim of the work to promote, and the spirit in which it is to be conducted.

It will be the great object of this publication to furnish religious reading for the *people*; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and inquiring laymen. Whilst it is hoped that its pages will exhibit the results of deep thought and sound learning, care will be taken to avoid an exclusively theological and learned character.

The Miscellany is not designed to be a controversial work. Its exhibitions of truth and duty will, indeed be founded on Unitarian views of Christianity; but, as the community in which it is expected chiefly to circulate has passed beyond the elements of the controversy between Unitarians and their fellow Christians, it will be the object of this work, not so much to defend those opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life.

The principal topics to which the pages of this periodical will be devoted, are, Discussions of important and interesting subjects of Christian doctrine and duty;—The philanthropic enterprises of the day;—Religious biography;—Expositions of Scripture;—Illustrations of religious truth by works of fancy and fiction;—Notices of Books;—Spirit of English religious periodicals;—and Intelligence, to which a considerable portion of each number will be scrupulously set apart.

The numbers of the Miscellany will be made up as much as possible in reference to the passing times, and in the adoption and arrangement of articles, brevity, variety and point will be especially aimed at.

The editorial department will be conducted by Rev. C. Palfrey, who has obtained promises of aid from many of the most distinguished clergymen of the Unitarian body, and who will be assisted by contribution from many of our principal literary writers.

TERMS.—The Monthly Miscellany, will be published on the first of every month, in numbers of 48 octavo pages each, beautifully printed on new type, at Three Dollars per annum, in advance.

*** Booksellers, Postmasters and Clergymen throughout the country, who are interested in the work, are respectfully requested to act as our Agents; in procuring and forwarding subscriptions. Communications relating to the work, should be addressed to WILLIAM CROSBY & CO. Publishers, 118 Washington street, Boston. jan 19

THE CORSAIR—By N. P. Willis and Dr Porter Subscription papers at WEEKS, JORDAN & CO'S. Jan 26

THE PICTORIAL EDITION OF SHAKSPEARE—publishing, in numbers, splendidly illustrated, with numerous wood engravings. This, when completed, will comprise an entire history of the life and times of Shakspeare, with an account of the manners and customs, &c. &c.—Part First, containing Two Gentlemen of Verona, this day received. Subscriptions for the work received by Jan 26 WEEKS, JORDAN & CO.

CHARLES C. LITTLE & CO.
PUBLISHERS, BOOKSELLERS AND STATIONERS,
at the Store recently occupied by
HILLIARD, GRAY & Co.,
No. 112 *Washington street;*
Charles C. Little, James Brown. Boston.

NEW BOOKS.—Affecting Scenes: being Passages from the Diary of a late Physician. By Samuel Warren, F. R. S.—in three vols.

Massachusetts Register, for 1839, for sale at TICKNOR'S. Jan 26

COVERDALE'S BIBLE.—The Holy Scriptures faithfully and truly translated by Myles Coverdale, Bishop of Exeter, in 1535.

Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. j26

LIFE OF JOSEPH BRANT—THAYENDANEGA, including the Indian Wars of the American Revolution &c; by Wm L. Stone—beautiful edition, 2 vols.

Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. jan 26

HARCOURT'S DOCTRINE OF THE DELUGE.—The Doctrine of the Deluge, vindicating the scriptural account from the doubts which have recently been cast upon it by geological speculations. By the Rev L. Vernon Harcourt. In two volumes.

Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. j26

NEW ENGKISH BOOKS.—The Book of Table Talk, &c. illustrated with wood cuts—2 vols.

The Entomologist Text Book, by J. O. Westwood, F. L. S.

Opinions of eminent and learned men on the truth, style and importance of the Holy Bible—1 vol.

Curiosities of Literature, by I. D'Israel, Esq. illustrated by Bolton Coney, Esq. new edition—1 vol.

The Arabian Nights Entertainments, consisting of one thousand and one stories, &c. English edition in 4 vols, &c. This day received and for sale by CHA'S C. LITTLE & JAMES BROWN, 112 Washington street, jan 26

THIRTEENTH VOLUME OF THE KNICKERBOCKER. Four thousand Notices of this truly American work have appeared, among which are the following. 'The Knickerbocker is peculiarly a moral and intellectual Magazine, and therefore to be prized of every citizen of the United States, who values those two great and important blessings. No man can be a constant reader of its articles, without acquiring much valuable information, or without at least having drank from a fountain of water which ought at least to make his life if a bad one, purer and better. The Knickerbocker also is an *American* Magazine; national in all its departments; conducted seemingly in strict reference to the greatest good of the great body of the American people. This also entitles it to the encouragement of the American public'.—*Bangor paper.*

'The Knickerbocker is deservedly popular, and is placed, by universal consent, the foremost in the front rank of American Magazine.' 'It has acquired a distinctive reputation, which time only enhances and heightens.'—*N. Y. Mirror.*

'This is indeed a charming, a delightful periodical. The Original Papers are racy, spirited and eloquent; happy alike in style and sentiment'; while the 'Literary Notices' are distinguished by just discriminating criticism.'—*Charleston, S. C., Courier.*

WEEKS, JORDAN & CO.
Jan 26 Agents for New England.

TO THE LADIES.

THE MISSES HUNT, FEMALE PHYSICIANS, would respectfully give notice to the Ladies of Boston and vicinity, that they still continue to attend to all diseases, incident to the Female frame, at their residence, No. 1 Spring Street, corner of Leverett Street, Boston, (Mass.) Diseases of children particularly attended to. The Patent Medicated Champoo Baths will be administered to Ladies. These baths are not only a luxury to persons in health, but a cure for many diseases.

The great success which has attended their treatment of Diseases, and the propriety of Ladies consulting one of their own sex, render any argument in favor of their practice unnecessary.

Hours for seeing patients from 9 in the morning until 6 in the evening. Advice GRATIS. jan 19

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

GLORY TO GOD IN THE HIGHEST; ON EARTH PEACE, GOOD WILL TO MEN.

Exulting theme! what strain shall swell,
Our hearts' deep gratitude to tell?
How can our feeble voices raise
To Heaven, a fitting song of praise?

Though to our fervent prayer were given
The tuneful voice, the song of heaven,
The choral strain that swells above
Is *weak* to hymn that work of love.

Glory to God, who dwells on high!
Who spread the earth, and arched the sky,
Whose power prolongs our fleeting breath,
And shields us from the grasp of death.

And peace on earth! The gracious boon
Bids man his harp of praise attune,
Our tongues would join the minstrel throng,
And swell with them the grateful song.

Good will to man. Our spirits soar
Upwards, His mercy to adore,
Who, to redeem our sinful race,
Sent forth His messenger of grace.

Oh may our wandering footsteps press
The path, our Saviour died to bless,
May we his words of truth receive,
And humbly in his name believe.

Thus shall our spirits share the home,
Where death, nor doubt, nor sorrow come,
And bend in rapture at Thy shrine,
Eternal Source of love divine!

Taunton Y. L. E.

FOR THE REGISTER AND OBSERVER.

SHELLEY.

BY MRS JANE E. LOCKE.

'Shelly, who was one of the most gifted poets of the Satanic school was drowned on his passage from Italy to England. Being an avowed atheist, no ray from heaven broke in upon the awful solitude of his spirit, and in the midst of his dejected hopes, "he died and made no sign."'

'Twas thus he passed, that mighty spirit passed,
And no bright hope came o'er him to the last;
Within his soul there glowed no sacred fire,
No 'lay to Jesus' lingered on his lyre,
As vanished from its wires the master spell,
And pulseless down, the hand that swept it fell;

That lyre whose tones were heard in Alpine caves,
That rolled its numbers o'er the silver waves,
That breathed its sweetness through the linden groves
Of Italy, and hymned her classic loves;
That lyre that powerful stirred to meaner things,
Had no key holy to the King of kings!

Alas, for him whose gifted heart and hand,
Can all the beautiful of earth command,
Can hold discourse with nature; converse high,
With all the lovely shapes beneath the sky,
And yet beyond see nought,—whose visual ray
Can view no light where beams eternal day,
No far-off twinkling of that world of rest,
Where with their golden lyres attend the blest.
Ah, we for such! To them how much was given!
Of them, how much will be required by Heaven!

* * * * * *

Shelley, we missed thee from our mystic band,
And mourned our brother in a distant land;
Ay, mourned thee in thy sudden mid day blight,
But more we mourned thy starless, hopeless night!

Lowell, Dec. 1838.

A REAL OCCURRENCE IN A CIRCLE OF FRIENDS.

Which is the happiest death to die?
'Oh!' said one, 'if I might choose
Long at the gate of bliss would I lie,
And feast my spirit ere it fly,
With bright celestial views.
Mine were a lingering death, without pain,
A death which all might love to see,
And mark how bright and sweet should be
The victory I should gain!

'Fain would I catch a hymn of love
From the angel-harps which ring above:
And sing it as my parting breath
Quivered and expired in death—
So that those on earth might hear
The harp-note of another sphere;
And mark when nature faints and dies,
What springs of heavenly life arise,
And gather, from the death they view,
A ray of hope to light them through,
When they should be departing too.'

'No,' said another, 'so not I:
Sudden as thought is the death I would die;
I would suddenly lay my shackles by,
Nor bear a single pang at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame, with mortal terror shaking,
Nor the heart, where love's soft bands are breaking—
So would I die!

'All bliss, without a pang to cloud it!
All joy, without a pain to shroud it!
Not slain, but caught up as it were,
To meet my Saviour in the air!
So would I die!

'Oh how bright
Were the realms of light
Bursting at once upon my sight!
Even so,
I long to go,
These parting hours, how sad and slow!'

His voice grew faint, and fix'd was his eye,
As if gazing on visions of ecstacy:
The hue of his cheek and lips decayed,
Around his mouth a sweet smile played;—
They look'd—he was dead!
His spirit had fled:
Painless and swift as his own desire,
The soul undress'd,
From her mortal rest,
Had stepp'd in her car of heavenly fire;
And proved how bright
Were the realms of light
Bursting at once upon the sight.—[*Edmeston.*

SOCIETY.

From a large party, to his task,
Homeward a quiet student sped him.
'And how have you been pleased?' they ask.
'Had they been books, I'd not have read 'em.'

MISCELLANEOUS.

FOR THE REGISTER AND OBSERVER.

A DEATH SCENE.

As I paused at the cottage door, I involuntarily cast my eyes towards the heavens,—they were as calm as was the rest of Nature. But a single cloud rested upon their concave, and that lay just above the horizon. The moon was at her full, so that every object in Nature was almost as distinct as at midday. An old elm rested upon the cottage side,—it was passive as though its leaves were incapable of motion. I ventured some steps from the door, and viewed the smoke ascending through its boughs, for they drooped over the chimney top. I looked beyond, upon the rocky ascent behind the cottage,—it was bare of shrubs, but it shone brightly in the clear moonlight; and the little rill that leaped among its rocks 'discovered sweet music.' An old fence taking its zigzag course over a meadow newly mown, looked gently picturesque and beautiful.

I might have gazed upon nature longer, for I was in a mood to enjoy her calm loveliness, had I not heard the window gently raised. I approached it, and Ellen bade me enter. 'But step lightly,' said she, 'for our cousin is very low.' I entered the invalid's room;—it was in keeping with the scene without. The curtain had been withdrawn, that the dying one, like Rosseau, might take a last look of Nature.

'You are just in season, cousin Robert,' said Mrs Henly, extending her emaciated hand. 'I feared my summons would not reach you, and I was preparing my mind to leave the world without having seen you. But I shall die happier now my kindred are with me—you and Ellen are all that remain. Perhaps it is a foolish wish, but I have ever thought that I would have those that I have loved, and that have loved me, and that have been kind to me in life, beside me in death. Not to take an eternal farewell, for the present and the future are but one continuous line, upon which we journey, losing sight of each other at their boundary but to meet again in 'Fader Land.'

Mrs Henly would have proceeded, but her respiration was becoming obstructed, so that Ellen motioned me to take her place behind her chair whilst she poured vinegar upon a brick which had been heated upon the hearth, and blew the fumes in her face. It revived her. 'Ellen,' said the patient one faintly, 'cousin Robert will help you to lift me in my chair into the open air.' We bore her to the green sward. How lovely the night is! said she,—how calm, how serene, all nature! Indeed she is ever beautiful, let her take the shape she will. Last night she arrayed herself in thick and coursing clouds. Yet there was music in her rumbling thunder, and sublime beauty in her flashing lightnings. But you, Ellen, never witness such manifestations of the Creator's power, for whenever the heavens shadow forth a token of the tempest, you betake yourself to your darkened chamber. I would, Ellen dear, that you could divest yourself of such fears, for the Lord's arm is not shortened that he cannot keep alive in any place or at any time. You, cousin Robert, used to love a storm. I think I have heard you say they were tempest marks to awaken us to reflection.' 'I have often made the remark, cousin Mira, but last night there was a storm in my own breast and it unfitted me for reflection.'

'Could you not have said to it, Peace be still?'

'I might, had I listened to the voice of conscience, for that whispered me thus. But, having given way to my passions during my early life, I have acquired habits that cleave closely, and that are hard to overcome.'

'Nought but the voice of God within us can overcome them,' said Mrs Henly. 'But if we are intent upon our present, or future happiness, we shall strive to increase the tenderness and power of our conscience, for every victory gained adds to its strength, and in the same proportion weakens our evil habits. We must do battle for conscience sake, cousin Robert, if we would establish Heaven's throne in our hearts. We must guard every avenue to its approach, for the passions, our lurking enemies, occupy the outlets, and are the Goths and Vandals to irrupt upon us when we dose. Had you vanquished last night, you would have stood here a happier man this: for a battle for conscience sake is a bloodless one, and the conquest is rife with the peaceable fruits of righteousness.'

Again did Mrs Henly pause for breath, but soon recovering—'Ellen,' said she, would you scale Heaven, patiently mount upon the ladder of duty, and divest yourself, one by one of your evil habits, the weight that sinks the soul, as you climb. Then you may rob death of its sting, and the grave of its victory. And ever bear in mind the power of memory to give back unto you link by link, your every thought, word, and deed. And as you go up, keep your thoughts fixed on Heaven, turning not earthward lest you lose a golden round. That single thought, Ellen—the enduring power of memory, will if you realise and cherish it, do much towards keeping you in the path of peace. But whether you are true to yourself or not, it will be faithful to its office, and will give back unto you, like as in a mirror, the reflection of your past life.

But I am failing fast—Ellen dear, press my hand more firmly—but no, do not bear me within, 'said she, hearing Ellen whisper me to that purpose, 'for the night air will do me no harm. It cannot quicken the last sand,—when that is run, you may bear my body in, till you have prepared a place for dust to mingle with dust. My spirit I commend to the God who gave it. Should it be permited, as was promised to the penitent one upon the cross, to be with its Savior in Paradise, may be that it will

Walk the earth
Unseen both when you wake and when you sleep.

'You start, cousin, as though, you doubted that such an event can happen, or feared it would take cognizance of your thoughts. Fear it not—rather fear God, who, we know has knowledge of them: and while you stand in awe of Him to keep them pure, remember that the first and great command is to love Him—even as he loves you.'

She ceased; I bent my ear to catch her breath, but it had been resumed by Him who gave it. There was a single rose, blooming upon a bridal bush within. Ellen stepped to the casement plucked and twined it in the dark braid above her brow. It was an emblem of the spirit departed. It was an offering to death's birth—and we almost felt that the spirit cherished it, for it kept bright and beautiful to the last.

'Calm on the bosom of thy God,
Fair spirit! rest thee now!
E'en while with ours thy footsteps trod,
His seal was on thy brow.'
'Dust, to its narrow house beneath!
Soul, to its place on high!
They that have seen thy look in death
No more may fear to die.' MIRA.

DEATH AND BURIAL AT SEA.

BY 'JACK GARNET.

And while these thoughtless men laughed and made a mock of death and all its horrors, the poor object of their *mirth* lay in his cot surrounded by the noise and confusion of a man-of-war; silent and sad; knowing that he was beyond mortal aid; reflecting that now the last scene of life was to be acted; that nothing remained but to *die*. Come when it may, the hour of death is one of awful trial, of deep, overwhelming solemnity; and no where is it more awful, more agonizing than on board ship, at sea, far away from home and friends, destitute of the arm of support, the word of consolation, and the voice of prayer; where the only mention of the name of God, is in oaths and blasphemies.

Would any one, accustomed to the quiet of the apartment of the sick on shore have thought, from the scenes presented to his view on the berth-deck of our ship, that a fellow creature lay there at the point of death, and that every one was aware of it?

Although there was, in the immediate vicinity of the sick-bay, some little attention paid by the sailors to the feelings of their sick ship-mate, by lowering their voice, and avoiding to touch his cot; yet, in the crowded limits of the ship, none were so far distant that the sensitive ear of sickness could avoid hearing their loud, thoughtless discourse. In one place, two men were fighting, and their fearful curses and violent blows grated harshly on *his* ear, who was so soon to stand in the presence of that God whose name they profaned, and whose wrath they invoked; while he, with his fast-failing breath, besought his mercy. Others were laughing, and telling stories, and enlarging upon the delights of *home*. That word had, but yesterday, been the theme of his meditations. In health his joy, in sickness his consolation; but both were now about to fail him; and here, ten thousand miles from home, his life was to end. Three years before, in the ardor of youth, he left his happy home and dear friends to enter the service of the United States; and having now nearly circumnavigated the world, he was returning on the wings of hope to taste the sweets of a mother's and sister's love. But that bliss was not in store for him; he was fast falling into the cold embrace of death, and he was soon to be committed to the deep, and find his place of repose in the vast Pacific.

Although amidst a multitude, he felt that he was alone and recalling his thoughts from home and all external objects, and commending himself, and all who were dear, to the care of Him who made the sea and prepared the dry land, he waited patiently for death. Its coming was not long delayed. At noon, in the heartless formalities of a man-of-war, the surgeon made his report to the captain, that 'at twelve o'clock meridian, died, in consequence of an internal contusion, caused by falling from the hammock-nettings upon the deck, James Wilson seaman.' The captain's reply was, as it always is to all messages: 'Very good Sir;' and then the sail-maker, in presence of the assissant-surgeon and the master-at-arms proceeded to sew him up in his hammock, and putting in two round shot at the feet to sink him, report was made that 'the dead was ready for burial.'

It is not customary, however, to bury the dead at noon, and therefore the body was brought on deck, laid on the lee-gangway-board and covered with a jack, (a blue flag, with white stars,) there to lie, until the rules of naval etiquette would allow of its interment. Cape Horn was now in sight, and as we rapidly neared it, the wind north-west, increased so much, that at seven bells, in the afternoon watch, all hands were called to reef the topsails; and, immediately after the legal time, eight bells, having arrived, came the solemn call, 'All hands to bury the dead!' Every soul on board appeared on the lee-gang-way, according to rule, and all standing uncovered, the lieutenant, acting as chaplain, commenced reading the solemn burial service of the Episcopal church, appointed to be used at sea; and the gangway board being placed on the rail, and the lashings cast off, and the jack withdrawn, it was ready to be cast into the sea. The wind had increased to such a degree, that it drowned the voice of the reader, so that only here and there a word was audible. The first-lieutenant waved his hand, at the proper place in the service, and the corpse was launched overboard; and the sullen plash fell impressively on every ear, announcing that *another* was gone to his long home.

We were now abreast of the Horn about a mile distant, and although the wind was north-west, the waves dashed against those eternal rocks, in defiance of it, throwing the foam mountains high: and the loud roar of those conflicting oceans was a fitting requiem for the soul of him who slept beneath their troubled waters. The sun went down in the pride of his strength, and the full effulgence of his glory, and his departing rays illumined three of the noblest of the works of God; the Atlantic ocean in front, the Pacific on the right, and on the left, the bold promontory, Cape Horn, the 'last of the Andes.'—*Knickerbocker.*

MR. DUNN'S CHINESE COLLECTION.

Having already alluded to the principal features of the exhibition, we may now refer to some of less note, but regarding which those who have not been in the saloon may be desirous of information. And first of the

Maxims, so called. They consist of Chinese characters impressed upon scrolls, and are those odd-looking things hanging upon the several sides of the large pillars on each side of the saloon. The Chinese are very fond of these didactic detached sentences and aphorisms, for the expresion of which their language is singularly well adapted. Mr. Davis says, 'Pairs of these sentences, displaying a parallelism of construction, as well as meaning, and written in a fine character on ornamental labels, are a frequent decoration of their dwellings and temples;' he gives several pages of specimens; it will be well for our readers to carry one or more of those in the memory when visiting the collection; a few are subjoined;—

CHINESE MAXIMS.

Misfortunes issue out where diseases enter in, at the mouth.

The error of one moment becomes the sorrow of a whole life.

A vacant mind is open to all suggestions, as the hollow mountain returns all sounds.

When the tree is felled, its shadows disappear. (Desertion of the great by their parasites)

The gem cannot be polished without friction, nor man perfected without adversity.

Ivory is not obtained from rats' teeth. (Said in contempt.)

A bird can roost but on one branch; a mouse can drink no more than its fill from a river. (Enough is as good as a feast.)

You cannot strip two skins from a cow. (There is a limit to extortion.)

Who swallows quick can chew but little. (Applied to learning.)

The torment of envy, is like a grain of sand in the eye.

The gods cannot help a man who loses opportunities.*

Dig a well before you are thirsty. (Be prepared against contingencies.)

Eggs are close things, but the chicks comes out at last. (Murder will out.)

Letters and husbandry, the two principal professions.

A diligent pen supplies memory and thought.

Pouring water on a duck's back. (Fruitless counsel or advice.)

To win a cat or lose a cow. (Consequence of litigation.)

No duns outside, and no doctors within. (Absence of sickness and debt.)

Forbearance is a domestic jewel.

Borrowed money makes time short; working for others makes it long.

All that a fish drinks goes out at the gills. (Spent as soon as got.)

If families have no sons devoted to letters, whence are the governors of the people to come? (Necessity for general education)

Parents' affection is best shown by teaching their children industry and self-denial.

Something is learned every time a book is opened.

The more talents are exercised, the more they will be developed.

The ways of superiors are generally carried by inferiors to excess.

A truly great man never puts away the simplicity of a child.

The man in boots does not know the man in shoes. (Boots are the official and full dress.)

A foolish husband fears his wife; a prudent wife obeys her husband.

The man who combats himself will be happier than he who combats others.

Sleepiness in an old man, and wakefulness in a young one, are bad symptoms. (Medical axiom.)

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.

In a field of melons do not pull up your shoe; under a plum tree do not adjust your cap. (Be careful of your conduct under circumstances of suspicion.)

Though the life of a man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.

By nature all men are alike; but by education widely different.

THE CHINESE APARTMENT.

The Chinese Apartment, behind the great screen at the east end, is a fair sample of a room in the house of a wealthy merchant. Their apartments are rarely crowded; they are supposed to be the only people of Asia who use chairs; these are in form much like the solid and lumbering furniture in fashion among us more than a century ago.—Cushions accompany some of them, and the *cuspadores*, or spitting boxes of white copper, are the common accompaniment where every one smokes. Among the principal ornaments are the elegant lanterns suspended from the roof, adorned with crimson tassels. Here again are the maxims in pairs. The autograph of a friend or patron, consisting of moral sentences, poetical couplets or quotations from the sacred books, are kept as memorials or displayed as ornaments in their apartments. In this room a pair of maxims on blue satin, presented to Mr. Dunn by a distinguished officer of the Chinese government, are appropriately displayed. In this spot will also be found many of those articles of ornament so exclusively Chinese, set out on little low single or double stands, made of wood and marble, which it will soon be found by the visiter performed an important part in the economy of a Chinese dwelling. They serve to hold a blooming flower and any small object that the owner particularly values or desires to display; sometimes it is a vessel of old or elegant porcelain that is thus supported; at others a grotesque figure carved in wood, roots, or stone, or a factitious antiquity in bronze or porcelain; a tripod to hold sticks of incense to perfume their chambers; the Chiness are great collectors of curiosities.

CHINESE SPECTACLES.

The spectacles on the shopman in the silk-store, and those on the shoemaker at his work, are such as they continue to wear; they use the rock crystal instead of glasses; if any thing, says Davis, could prove the Chinese spectacles to be original inventions, or not borrowed from Europe, it would be their singular size and shape, as well as the strange way of putting them on by a cord round the ears; their immence size imparts a most sapient appearance to the wearer. In two of the windows will be seen Chinese sashes filled with shells instead of glass.

In short, the collection is so minute in its details as to require a considerable amount of study and reading to understand or appreciate it. Its appearance among us was pronounced the other evening by one of our most useful citizens as *an epoch*; the transporting of an Eastern nation, so long a mystery and a problem, to be seen by the people of the west, in all their minutiæ of taste, fashion, and use, is a highly interesting event.

* 'Pour etre grand homme, il faut savoir profiter de toute sa fortune.'—*Rochefoucald.*

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A bird can roost but on one branch; a mouse can drink no more then its fill from a river. (Enough is as good as a feast.)
You cannot strip two skins from a cow. (There is a limit to extortion.)
Who swallows quick can chew but little. (Applied to learning.)
The torment of envy, is like a grain of sand in the eye.
The gods cannot help a man who loses opportunities.*
Dig a well before you are thirsty. (Be prepared against contingencies.)
Eggs are close things, but the chicks comes out at last. (Murder will out.)
Letters and husbandry, the two principal professions.
A diligent pen supplies memory and thought.
Pouring water on a duck's back. (Fruitless counsel or advice.)
To win a cat or lose a cow. (Consequence of litigation.)
No duns outside, and no doctors within. (Absence of sickness and debt.)
Forbearance is a domestic jewel.
Borrowed money makes time short; working for others makes it long.
All that a fish drinks goes out at the gills. (Spent as soon as got.)
If families have no sons devoted to letters, whence are the governors of the people to come? (Necessity for general education)
Parents' affection is best shown by teaching their children industry and self-denial.
Something is learned every time a book is opened.
The more talents are exercised, the more they will be developed.
The ways of superiors are generally carried by inferiors to excess.
A truly great man never puts away the simplicity of a child.
The man in boots does not know the man in shoes. (Boots are the official and full dress.)
A foolish husband fears his wife; a prudent wife obeys her husband.
The man who combats himself will be happier than he who combats others.
Sleepiness in an old man, and wakefulness in a young one, are bad symptoms. (Medical axiom.)
Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.
In a field of melons do not pull up your shoe; under a plum tree do not adjust your cap. (Be careful of your conduct under circumstances of suspicion.)
Though the life of a man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.
By nature all men are alike; but by education widely different.

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